

A N
E S S A Y
CONCERNING THE
Human Rational Soul.
In THREE PARTS.

SHEWING,

- I. The ORIGIN,
- II. The NATURE,
- III. The EXCELLENCY

Of this SOUL,

Upon Natural as well as Reveled Principles.

WITH AN

INTRODUCTION
In DEFENCE of
REVELED RELIGION.

Now we have received not The Spirit of the world, but THE SPIRIT, which is of GOD, that we might know the things, that are freely given to us of GOD; which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I Cor. ii. 12, 13.

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TO HIS GRACE

JOHN Duke of *Bedford*,

Lord Lieutenant of *Ireland*.

May it please your Grace

TO know, that the great design of this little book is to represent not only the superior part of our fallen-nature, but also the religion established in a true light.

The religion established, my Lord, is the great glory of *England* and *Ireland*.

The superior part of our fallen nature is the remaining glory of *man*.

For *man*, though very fallen from his first estate, is yet still
man,

Luk. xii 57. *man*, I mean intelligent and free,
conscious and accountable to
himself, his *king* and his *country*,
Joh. i. 1, &c. and especially to his *maker*, his
Mat. xxiii. 8, *redeemer*, his *theological* and
&c. *moral master*, above all ; I mean
Joh. iii. 31. *Jesus Christ*, the son of the
Joh. vi. 69. *living God*, who is the Lord of
Mat. xxii. 43, 44. *Lords*, and the king of kings.
Rev. xix. 16.

For *this same Jesus* (as he
now is the *sole mediator* between
Joh. iii. 35, 36. *God and man*) --- has all power,
my Lord, by donation in him-
self.

This, this should never be
forgotten by *true Britons* and
Hibernians.

For *he* can therefore and will
reward or punish all men, nay
all nations, either in this, or
the next world, in proportion
to their *faith*, or infidelity, to
their obedience, or disobedi-
ence.

As

As it was with the *Jews* of Deut. xxxii. 39, &c.
 old, even so now it is with us
 and all nations.---What we sow,
 that shall we reap, nay if we
 sow *the wind*, we shall reap *the*
whirl-wind.

--As humility, *faith* in God, Mar. xi. 22, 23.
 common sense and love of Hab. ii. 4.
country, naturally raise and, as
 I may say, inspire both our
 hearts and bodies---in *the day* of Joh. ii. 17.
 trial, with the noblest heaven- Num. xxv. 11, 12, 13.
 born zeal, with the most public-
 spirited and intrepid resolutions
 and *activity*.---So high pride,
 infidelity, vain, voluptuous, vi-
 cious habits of living and think-
 ing (like *Dives* in the memora- Luk. xvi. 19,
 ble parable) and the love of this
 low bodily life, consequent there-
 upon ;---*These*, my *Lord*, when
 difficulties, imminent dangers,
 and future pains present them-
 selves to their view ; *these*, I say,
 naturally deject the poor spirits

of all such, distract their heads
and sink their hearts low, very
low and down, even to the
abyss of infamy, torment and
fruitless remorse.

Luke xvi.
25.

Joh i. i. This *My Lord* is *the Voice*
not only of human reason, but
of *the Divine*, Τὸ Λόγος πρὸς τὸν Θεόν

‘ And thou *Capernaum* (said
he, who knew all things and
all Men from the Beginning)
‘ which art exalted unto hea-
‘ ven shall be brought down
‘ to Hell, for if the mighty
‘ works, which have been done
‘ in *thee*, had been in *Sodom*, it
‘ would have remained until
‘ this Day. But I say unto
‘ you, that it shall be more
‘ tolerable for the Land of *So-*
‘ *dom* in the Day of Judgment
‘ than for *thee*’.

Mat. xi. 23
24.

Bur now, in these remarkable
Words, *My Lord*, we may
plainly

plainly see not only the disingenuous base nature and terrible tendency of such pride, voluptuousness and infidelity, --- but also *the divine* knowledge and authority of *Jesus Christ*, (in respect of proud nations and infidel cities, as well as particular persons) *whose* great power can neither be resisted, nor avoided.

This appeareth not only in the sudden surprizing sulphureous destruction from heaven of *Sodom* and it's most detestable inhabitants, but in the waters of *Noah*, and in that most remarkable destruction of *Corah* and his rebellious Company, of *Jerusalem* and *her* celebrated temple and especially in the miraculous dispersion of the *Jews* ever since.

For these *Jews* are now, even now, in the order of *providence*, a spectacle to the world, to
Angels

Gen. xix.

24.

Num. xvi.

32, 33.

Mar. xiii.

I, 2.

Amos ix. 9.

Luke xxi. 24.

Angels and to men, I mean a standing miracle in confirmation of the truth of *the gospel-dispensation*.

‘ These things, says *he*, have
‘ I told you, that when the same
‘ shall come, ye may remember,
Joh. xvi. 4. ‘ that I told you of them, ’

Nay the future sufferings of his own favourite disciples, as well as the perverse worldly minded *Jews*, were punctiliously foretold and most pathetically lamented by God our *Saviour* in his *glorious gospel*.
Joh. xvi. 2.
Luk. xix. 41, 42, &c.
Mat. xxiii. 37, 38.

And as *the truly adorable Author* said in the person of *Abraham*, in respect of his brethren to the vain-glorious voluptuous glutton, (whose doom was then fixed by an irreversible sentence, when he prayed in that place of torment, that he would therefore send *Lazarus* to his father's house

house, to let his brethren know,
 how very miserable he was then
 and there for living, as he did)
 ---they have *Moses* and the
 prophets, let them hear them,---
 so may we say to such, who now
 are too many amongst us,---you
 have *Jesus Christ* and his apos-
 tles, *hear him*, hear them; search
 the scriptures now, for now is
 the accepted time; 'The night
 may soon come, (for what is
 'our life?) when no man can
 'work.'

Joh. ix. 4. 31

Joh. ix. 4. 31

Joh. ix. 4. 31

Such was the doctrine of God
 our Saviour, whose day in the
 flesh (*the whitest day* to all the
 sons of *Adam*) *Abraham* seem-
 eth to have foreseen; when he
 was so highly favoured, when
 he was most graciously permit-
 ted not only to converse, but
 even to expostulate with *the*
God of our lives and of all our
 mercies

Joh. viii. 56.

Joh. i. 4.

Gen. xviii.
17.

Gen. xviii.
25.

Gen. xxii.
18.

mercies about the future imminent destruction of Sodom; which *this truly Divine Person* communicated freely to this most faithful and friendly patriarch, who stileth him *the Lord* and *the Judge* of all the earth, who would not therefore destroy the righteous (his nephew *Lot*) with the wicked.

But now, though *Jesus, the seed of Abraham*, in whom all the nations of the earth are blessed (he being God as well as man) can by his most powerful mediation do such great things either against, or for us and these our nations in this, or the next world; yet is he not two, but one *divine Person*, equal to *the Father*, as touching his *Godhead*.

Hence, *My Lord*, ariseth his glorious power, even the omni-
potency

potency of *his Mediation.*

But take *his own words.*

‘ Verily, verily I say unto Joh. xvi. 23.
 ‘ you, whatsoever ye shall ask
 ‘ *the Father* in my *Name*, *He*
 ‘ will give it you.’ And agen,
 ‘ whatsoever ye shall ask in my Joh. xiv. 13,
 ‘ *Name*; that will I do, that ^{14.}Joh. iii. 35.
 ‘ *the Father* may be glorified
 ‘ in *the Son*; for the *Father*
 ‘ loveth *the Son* and has given
 ‘ all things into his hand,’---
 appertaining to this, as well as
 the next world.---Hence the
 petitions, deprecations, &c. in
 our most excellent liturgy run
 all in *his glorious name.*

And *thus* has *he* lately by *his*
 great good interceding power
 and providence crowned this
 our year with an harvest so ve-
 ry remarkably plentiful: *who*
 has likewise shewn *himself*
 through the whole course of it

b

the

the God of these nations, where-
 unto we belong, ‘ in those sig-
 ‘ nal and ever-memorable suc-
 ‘ cesses to *his Majesty’s* arms
 ‘ both by sea and land, parti-
 ‘ cularly by the defeat of the
 ‘ French army in Canada and
 ‘ the taking of Quebec’ from
 that aspiring monarchy, which
 exalteth itself unto heaven and
 threateneth our Good King and
 these our nations after such a
 manner!

Vid. A&.

For *thus*, even *thus* is *Jesus*
Christ represented to us in the
 scriptures and in our most ex-
 cellent creeds, articles and com-
 mon prayer throughout all its
 offices by *Law* happily establisht-
 ed; for *they* are far superior in
 all points to all others and, in
 my way of thinking, *the true*
fountain of all those distin-
 guishing *divine* favors and *the*
light

light of his countenance,--which Joh. xv. 4, 5,
 we ourselves are by no means
 worthy of.

--Not unto us therefore,
 but unto our most excellent
church be the praise and the
 glory through *Jesus Christ*, her
 Lord and her God; who loveth
 this our *Jerusalem* and has by his
 divine mediation brought such
 great and glorious things to pass
 for her sake, and may they prosper,
 who love thee!

But thus, I say, is *Jesus*
Christ represented, I mean under
 these high and most endear-
 ing divine titles and characters
 on purpose to draw us for our
 own sake to love and keep his
 truly great and good command-
 ments, and on purpose likewise
 to win us to honor and wor-
 ship him, our greatest Benefactor,
 for

for our own sake, even as we honor and worship *the Father*.

Plain it appeareth, *My Lord*, in the scriptures to me, that *the mind* and will of *God the Father* is—that *the Son* shou'd be honoured with the same *Faith* and obedience; which *he* requireth to be paid to *himself*.

Joh. xiv. 1.
Joh. v. 23,
24.

For though *the Father* be *personally* superior to and so distinct from *his only begotten* and *most dearly beloved Son*, yet are they not two, but one and the same *Deity*.

Joh. xiv. 28.

Such, even such is *his own doctrine* concerning *himself*. *Ipsē dixit*; ΕΓΩ ΚΑΙ Ο ΠΑΤΗΡ ΕΝ ΕΣΜΕΝ. What an EGOTIC saying is *this* from *the humble Jesus*!

Did ever any angel, I mean any created being under the old, or new testament speak after this high manner of himself in comparison

parison with the great *God* and
father of all? *εγω και ο πατηρ εν εσμεν.* Joh. x. 30.

I and my Father are one, *εν θειον,* Acts xvii. 29.

unum numen, *εις θεος (κατ' αριθμον)* 1 Cor. viii. 4,

unus *Deus* numericè. *i. e.* 5, 6.

One God in point of number,
or unity.

For *the Lord our God* is one *Deut. vi. 4.*
Lord. This is the first of all *Mark xii. 29.*
the commandments both in the
old and new testament.

But doth not *the Deity, My
Lord,* appear more perfectly
happy, when considered in a
pure *social,* than when consider-
ed in a *monastic* solitary way of
being?

But *the word of God* is the
word of God.

For *Jesus Christ,* speaking of *Joh. xvi. 32.*
himself, says, *εκ ειμι μονος. οτι ο*
πατηρ μετ εμς εστι. i. e. I am not
alone, because the Father is
with me.

Yet

Yet still we may go further even with *the Word of God*; *Who sheweth himself, his manner of existence* (as far as possibly can be to man) with *the Father* in the following words. “Αμην

Joh. v. 19.

“Αμην λεγω υμιν, & δυναται ο υιος ποιειν

“αφ’ εαυτου ουδεν, &c.” “*The Son*

“can do nothing of *himself*,

“but what *he* seeth *the Father*

“do — for what things soever

“*the Father* doth, these also

“doth *the Son*, ομοιως” i. e. Sim-
militer, simul, secum.

—Herein we may see, that *the divine agency* is but ONE.

For as *the Father* and *the Son* are *consubstantial*, they cannot act separately.

It deserveth likewise to be very well observed, that *Jesus* re-assumeth this most important point and repeteth this *his divine doctrine* concerning *himself*

self more plainly, and after a more full and emphatical manner, saying, *οὐ δυναμῶμαι ἐγὼ ποιεῖν αὐτὸ* Joh. v. 30. *ἑαυτὸ οὐδέν.* I can of mine own self do nothing.

Herein we may see plainly, in my way of thinking, that *Jesus Christ* is *θεὸς ὁμοῦσις τῷ πατρὶ*, a *divine person consubstantial with the Father.* *ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμέν.* Such is the doctrine of our *supreme divine Lawgiver.*

But hence it is, *My Lord*, Gen. i. 26. Rom. viii. 11. I Pet. iii. 18. Joh. iii. 5, 11. Joh. xvi. 7, 8. I Joh. v. 7. Vid. proper preface for Trinity-sunday. that our original formation, our future resurrection and glorification are ascribed in the scriptures to a plurality of *divine persons* always acting jointly in concert, even to *the Holy Ghost*, as well as to *the Father* and *the Son*, *ὅτι ἑστὶν οἱ τρεῖς ἐν ἑσὶ.* because *these Three are One*; *tres unius substantiæ*, a *Tri-une Deity.*

For

For *these three distinct divine agents* constitute *the one God* of the universe. ‘*Jehovah our*

Deut. vi. 4.

Psal. lxxxiii.

18.

‘*God is one Jehovah and his name one. Thou, whose name alone is Jehovah, art the most high over all the earth.*’

But hear him declaring himself by his servant *Moses*. Upon whom *he* conferred so much of his Spirit, ‘*See now, that I,*

Numb. xii.

7, 8.

‘*even I am he and there is no God (not person) with me.*

Deut. xxxii.

39, &c.

‘*I kill and I make alive; I wound and I heal: neither is there any, that can deliver out of my hand. &c.*’

Let *this God* therefore be *our God* for ever and ever, *the God* of these our nations according to *the religion* now *established*, because *he* will be our guide not only to a comfortable death, but to a joyful resurrection

vid. Joh. iii.
29.

Joh. i. 4.

Acts xvii. 31.

Joh. v. 22,
23.

existeth in the same nature from eternity with *his only begotten son*; who is *one God* with him from everlasting and our greatest and most *glorious benefactor*.

Joh. xvii. 5.

Mic. v. 2.

Joh. iv. 42.

For is not *he the saviour* of the world?

Will not *he* then be our best guide, --- as *he* was to the late most famous general *Wolfe*, not only to the gates of *death*, but beyond them, even to the gates of *heaven* and the throne of *God*? ‘ In me, said he, ye shall

Rev. iii. 21.

Mal. iii. 17.

Joh. xvi. 33.

‘ have peace; in the world ye
‘ shall have tribulation; but be
‘ of good cheer; I have over-
‘ come the world.’

Rev. xxi. 7,

8.

‘ *He* that overcometh, shall
‘ inherit all things and I will
‘ be his *God* and he shall be
‘ my son.’

Phil. ii. 6, 9,

10.

Such is *his nature*, such is
his name, οἰνωτος, which is, *My*
Lord,

Lord, above every nature and every name even in heaven. Rev. v. 12,
13, 14.

For is not *he the Lord of hosts himself and the King of Glory?* Pfal. xxiv.
10.
who has done such great such Isa. viii. 13,
14.
glorious things for us by *his*
most powerful mediation in *Eu-*
rope, in *Asia*, in *Africa* and
especially in *America*, whereof
we now rejoice with joy un-
speakable and full of glory!

Such is the account given of
him in the *scripture of truth*,
especially by the *royal prophet*,
that experienced and most famous 2 Sam. vii,
18, &c.
warrior, whom the *Lord of hosts*
himself magnified indeed from a
very *little one* (—as *he* has lately
done us, these nations whereun-
to we belong) ‘ For from the
‘ *sheep-folds he took him*, as Pfal. lxxviii.
70, 71.
‘ *he was following his ewes*
‘ *great with young, he brought*
‘ *him to feed (and fight for)*

*' Jacob his people and Israel
' his inheritance.'*

Pfal. cxliv. 1.

*' Blessed, says he, be the
' Lord, my strength, who teach-
' eth my hands to war and my
' fingers to fight.'*

I sam. xvii.
34, 35.

But now, *this* royal shep-
herd and chief-captain of *Is-*
rael, so raised up, saw *the glo-*
ry of the Lord his God before in
his prior victories over *the lion*
and *the bear*, devouring his lit-
tle lamb, as well as in *his glo-*
rious conquest of the great over-
grown *Philistine*; who so
proudly defied the armies of the
living God!

Luk. xxii.

42.

Gen. xvii. 1,
2, 3.

But further, *this* now royal
prophet saw *his glory, the glory*
of *this his most honourable son*
(or descendent according to the
flesh) after an higher man-
ner, (as *Abraham, Moses* and
Joshua seem to have done) even
the

Deut. xviii.

15.

Exod. iii. 5.

Josh. v. 14.

the glory of his supreme Divi-
nity — in *his* future RESUR- Pfal. xvi. 8,
 RECTION from the dead in 9, &c.
the fullness of time and in his A&ts ii. 25.
 most triumphant and GOD- Pfal. cx. 1.
 LIKE ASCENSION with the Pfal. xxiv. 1.
 chariots of the MOST HIGH- &c.
 EST not only to the gates of A&ts i. 11.
 heaven, but even to the right
 hand of *his Father*, there to
 reign over all, until *his ene-* Dan. vii. 9,
 mies became *his* foot-stool, as 10.
the son of man.

But agen, such is the ac-
 count likewise given of *him* at
his most wonderful conception
 and birth by the angel *Gabriel*, Luk. i. 31,
 and by that eminent angel, who 32, 33.
 appeared likewise in a visible,
 nay in such a glorious form,
 as ON THIS GREAT GOOD DAY to
 the shepherds, watching over
 their flocks by night, that they Luk. ii. 8, 9.
 indeed were terrified. ‘For *his*
 counte-

‘ countenance was like light-
 ening and *his* rayment white,
 as snow, and for fear of *him*,
 these shepherds did shake and
 become as dead men.’

When this most illustrious
 messenger from above said to
 them, ‘ *Fear not,*’ *idē* behold
 ‘ I bring you good tidings of
 great joy, which shall be to
 all people. For unto you is
 born THIS DAY in the city of
 David, a saviour which is
 Christ the Lord.’

Luk. ii. 8, 9,
 10, 11.

When suddenly there was
 with *this* EVANGELICAL angel a
 multitude of the heavenly host
 singing with *him*, upon this
 high occasion, as at a second
 creation, ‘ and praising God,
 saying, *Glory to God* in the
 highest and on earth peace,
 good will towards men.’

Job. xxxviii.
 7.

Luk. ii. 13,
 14.

But

But now, *My Lord*, this pure benevolent, this truly pacific and *restitutive religion* of *Jesus Christ* (*who* came thus, even *thus* to save mankind, Rom. v. 19. so fallen, from their sins) is *my Cause*.

Because it is *the cause* of our *restitutive* and *tutelary Deity*, *the God* of our native country, *the God* of these nations whereunto we belong, and likewise *the cause* of *virtue visible*.

For *God*, or *virtue*, *My Lord*, was, during *his glorious ministry*, manifest even in *the manhood* of *Jesus Christ*; so reconciling the world unto *himself*, yea *all the fullness of the godhead* (*σωματικῶς*) *substantially* *.

1 Tim. iii.

16.

Joh. ii. 12.

2 Cor. v. 18.

Col. ii. 9.

Jesus

* Where one (*divine person*) is, there is *God* Vid. Hom. all whole in majesty, together with all his power, wisdom and goodness. on the resurrection.

Gen. iii. 15.

Jesus Christ, the seed of the woman, the blessed virgin, ^{ἐκ γυναικὸς} tabernacled thus, even

Joh. i. 14.

thus with men, to bruise the serpent's head, to destroy in the face of the Jews, according to their prophets, the power of the prince of the devils.

Mat. xii.
28, 29.1 Cor. xv.
22.Rom. v. 15,
15, &c.Heb. xii. 22,
23, 24.

'For as in Adam all die, even so in Christ shall all be made alive,' alive indeed, alive unto and with God not in the garden of Eden, but in the heavenly Jerusalem, with the general assembly and church of the first-born, our all glorious Mediator; who in the days of his humiliation gave his first favourite disciples, Peter, James and John, a faint glimpse of his future great glory.

Mat. xvii. 1,
2. &c.

When his disciples, even the seventy ordained and sent by him before his face to prepare his

his way *cast out devils* in *his* Luk. x, 1,
17, 18, 19.
name and beheld with great joy

‘ *his glory, the glory* as of *the*
‘ *only begotten of the father, full* Joh. i. 14.

‘ *of grace and truth* ; — and
‘ *of his fulness* have we all re- Joh. i. 16.

‘ *ceived and grace for grace,*’ in
proportion to his *infinite fulness*
and our respective proficiency.

‘ For to every one, that has,
‘ *shall be given and he shall* Mat. xxv. 29.
‘ *have abundance,*’ --- of grace,
i. e. as much as he can receive.

*Quicquid recipitur, recipitur
secundum recipientem.*

But now, we have the witness
of men and of angels, not only
the good, but the evil ones,
crying out, ‘ What have we to
‘ *do with thee, Jesus thou son*
‘ *of God?* art thou come hi- Mat. viii. 29.
‘ *ther to torment us before the*
‘ *time?*

e

And

And agen, ' these men (Paul
 Acts xvi. 17. ' and Silas) are the servants
 ' *τῷ θεῷ τῷ ὑψίστῳ* of *the most high*
 ' *God*, who shew unto us the
 ' way of salvation ;-- now Paul
 and Silas, by the way, were the
 servants of *Jesus Christ*, to
 whose *divine* power they had
 recourse upon this occasion.
 For Paul said to this trouble-
 some evil spirit, ' I command
 ' thee in *the name* of *Jesus*
 ' *Christ* to come out of her,
 Acts xvi. 18. ' and he came out the same
 ' hour.'

But though we have the
 witness of men and of such an-
 gels, yet still the witness of *God*,
 my *Lord*, is far greater, in our
 cause.

Hear him therefore, even
 1 Tim. vi. *God* with us, *who* is *the blessed*
 15. and *only Potentate, the Lord* of
 Rev. xix. 16. *Lords and the King of Kings ;*
who

who is always by *his good Spirit* with his faithful servants, *who* Mat. xxviii. dignified and distinguished, my ^{20.} *Lord*, your great good, your truly *glorious ancestor* after a very particular and extraordinary manner, even in the hour and power of darkness, for his very worthy deeds, done by the special assistance of *divine Providence* to these our nations.

For plain it is, that *Lord Russel himself* really imputed his sufferings and his extraordinary death to his public and steady *zeal for the Religion established, and the protestant succession.*

Such a *hero*, such a *christian hero* for the *protestant* interest all the world over is *now* his present Majesty of Prussia; *who* Joh. v. 23. honoreth *the Son*, even as he honoreth *the Father*; like your great good Ancestor, *who* declared

clared *himself* a true member of
our glorious Church.

So far was *he* from having
any design against the King's
life, that *he* prayed for him,
that his reign might be long
and prosperous and *his country,*
which he loved after a *superior*
manner, *happy* in a truly *pro-*
testant successor.

Such a Revolutioner was he!

Sure his *name* should be em-
balmed in history with honor
and immortality; that it may
remain among the posterities;
which shall be blessed through
him.

His notions of popery were
severe and sanguinary, yet in
fact true and just; witness our
twenty third of October.

He knew and seriously con-
sidered with an honest and good
heart, what had happened in
the

the bloody reign of Queen *Mary* to our *Church* and *State*, and foresaw what would happen in the reign of James the second, if it took place.

No *faith* with *hereticks*, a favorite maxim with rigid papists, seemeth to have been *the rule* of his judgment ; with this view *he* said, that his *extraordinary* death might be of more service to *his country*, than his life.

Thus, even *thus*, my Lord, *he* laid his patriot-head with great composure upon the block with a serene countenance, full of good hopes.

For *this Lord* was very far from being a furious zealot for either church, or state ; *he* was resigned and willing to die for his religion and his *country* ; yet he was quite calm, settled
and

Vid. his history.

and serene (according to Bishop Burnet, who attended *him* to the last) in his religious and political principles.

He wished indeed most heartily—that all protestants would lay aside their discord and animosities and unite prudently, as well as amicably;—that some church-men would be less rigid and satyrical, and all dissenters less scrupulous and precise;—that so we might all become one fold and so fight, in our several ways and stations, as ^(sic) one man, for the sake of the common cause, *the religion established*; — *which*, as it now stands, is, without any peradventure, my Lord, the pure religion of *Jesus Christ*. *Esto perpetuo!*

This religion, the lord Russel had not only imbibed, but also thoroughly

thoroughly seasoned his very heart with; even as to the Mat. v. hardest and yet the most humane of all its sayings. 43, 44.

For *he* forgave his enemies all from *the highest* to the lowest; — ‘ because they knew not, Luk. 23, 34. ‘ what they did, or said.’

Thus, even thus, my Lord, he received the Sacrament with great devotion from the famous Tillotson the day before he suffered in remembrance of his great Master, whose pattern he followed; well knowing, that ‘ if we suffer like, we shall also reign with him.’

But here, my *Lord*, you may say, where are the great good words, you promised, that would command our Faith and our Obedience too, viz. *the words of our great God and Saviour?* Tit. ii. 13.

Please

Please to take them now, for they are truly — VIVIFIC, — when they meet with an attentive free *rational soul*: such, my Lord, is *the good ground* for the following words of *the God* of our country.

Joh. vii. 17.

Mat. xiii. 23.

Joh. viii. 23.

Joh. v. 44.

Joh. vi. 38.

Joh. x. 10.

Mat. v. 3.

Joh. xi. 25,
26.

‘ Ye are from beneath ; I
‘ *am* from *above* ; ye are of this
‘ world ; I *am* not of this
‘ world ; — but how can ye
‘ believe, who receive honor
‘ one of another and seek not
‘ *the honor*, την δοξαν την παρα τεμους
‘ θεου ? -- I came down from hea-
‘ ven ; -- that ye might have *life*,
‘ and that ye might have it
‘ more *abundantly* (not in the
‘ garden of Eden, but) in the
‘ kingdom of *heaven*. — Blessed
‘ are the poor in spirit ! — For
‘ I *am the resurrection* and *the*
‘ *life*, &c. — and they, who
‘ shall be accounted worthy to
‘ obtain

[xxxiii]

‘ obtain that world and *the re-*
‘ *surrection* from the dead -- Luk. xx. 36.

‘ *they* (οὐτε ἀποθάνειν ἐτι δύνανται)

‘ cannot die any more, for *they*

‘ are (ἰσᾱγγελοὶ) equal to the an-

‘ gels, &c. -- and I, when I am

‘ lifted up from the earth (ἐλκυσῶ)

‘ will *draw* all men unto *me*.

‘ -- For I *am* to ascend to *my* Joh. xx. 17.

‘ *Father* and *your Father* and

‘ to *my God* and *your God*.’

-- Go ye into all the world Mar. xvi. 15.

‘ and preach *this gospel* to every

‘ creature -- καὶ ἰδε, and *lo*, I am

‘ (μεθ’ υμῶν) with you *all* alway Mat. xxviii.

‘ even unto the end of the ^{20.}

‘ world, *Amen*.

‘ In *my Father’s house* are

‘ many mansions (room enough)

‘ I go before to prepare places

‘ for you; to *him* that overcom-

‘ eth will I grant to sit with *me*

‘ in *my* throne, even as I also o-

‘ vercame and am set down Rev. iii. 21.

f

‘ with

‘ with my Father in his throne.’

Mar. x. 40. So that to sit on his right hand and on his left, My Lord, in his glorious kingdom is reserved for and will be given by God the Father and the Son CONJUNCTIM to those, who have by the help of his holy spirit, in the hour and power of darkness, prepared themselves best for these most honorable places.

Mar. xx. 22, 23.

Vid. the Greek.

Mar. xviii. 1, 2, 3, 4. Mal. iii. 17, 18.

ὡς ἡτοιμασται, δοθησεται
He who here humbleth himself most, shall at last, when Jesus, the Lord of hosts, maketh up his jewels be most highly exalted. When the distinction, the stars, and the gartars, the brilliants and the feathers of gold will be truly honorable and endure to eternity.

Rev. xxi. 7. Thus it is written, ipse dixit, ‘ He, that overcometh, shall inherit

[xxxv]

‘ inherit all things, and I will
‘ be his God and he shall be my
‘ son.’

But now, My Lord, in these Joh. v. 26.
Mat. xxviii.
18.

divine sayings of the son (re bee
of the God who liveth,
who has life in himself.)

‘ To whom all power in heaven Rev. xi. 15.

‘ and in earth is given; who

‘ now ruleth in the kingdoms
‘ of men and giveth them to Dan. iv. 32.

‘ whomsoever he will; Your

‘ Grace may see the main drift
of this small book; which is

written, as I said, not only in

defence of the religion of na-

ture, as it now is, but in defence

likewise of all the Fundamental

doctrines and precepts of our

excellent church.

For this our rightly reformed

church professeth by far the

purest, the most primitive and

philanthropic mode of christianity

and should therefore (ελκυση)
DRAW *all* the different sects and
separatists especially in these na-
tions, whereunto we belong,
into *her maternal bosom*.

Away with jesuitical inqui-
sitive cruel compelling popery
and power arbitrary, so repug-
nant to *the true genius* of Eng-
land and Ireland and to *the na-
tural* rights and liberties of
mankind; who are born, as I
said, in the beginning, intelli-
gent and free, conscious and
accountable.

Away with them, -- but by
all *fair means*:

Such sure are those now used
in our *charter-schools*; that
most *humane* and therefore most
excellent institution; which
cannot be too well regulated,
recommended and encouraged.
For a right good regular christ-
ian

ian education is, *My Lord, the fountain and foundation* of every great and good man, as you will see in the following book.

The king of Egypt and his people forgetting the duties of *humanity* and the great good services of the most consummate prime minister, I mean, Joseph, conspired most cunningly and most cruelly (when he was dead) against the growing people of Israel, to subdue, to diminish and at last to destroy Exod. i. 9, &c. them, by killing their men-children.

But *his present Majesty* (whose HUMANITY was at the battle of Dettingen and always is most conspicuous) and his good people of England and Ireland have recourse to the sweetest and most refined arts even of Christian policy to save both our
Romish

Gal. iii. 28.

Romish male and female children indeed, to make them all (us) one with us in *Jesus Christ*.

For *this* (according to the great Lord *Russel*) is the safest, the best, the most honourable and powerful situation for true Britons and Hibernians; who should even of themselves judge what is right and go fairly and freely and do likewise.

So should the intelligent and free, the honest and good papists, especially here with us, judge and do.

--- To see the *scriptures* (so faithfully translated into our own tongue and transmitted down to us) with our own eyes.

— To have them in this manner constantly in our own houses, that we may, whenever we please, read, mark, understand and inwardly digest them,
by

by comparing them with a free
conscious spirit; -- to have them
so read and compared, may
opened and explained, as we
really have, throughout our
whole liturgy, or common-
prayer, and especially in our
excellent creeds, articles of re-
ligion, homilies and sermons,
-- *all* in our own tongue, -- that
we may hence form for our-
selves a true judgment of things
spiritual, -- and so get a right
good general rule of faith and
manners, and believe (-- not im-
plicitly, but) every man for
himself with all his heart and
likewise confess publickly with
his own mouth and then go
and do and say likewise.

This sure is not only a truly
reasonable, but also a most com-
fortable and self-satisfactory
Christian service.

But

But now *these*, *My Lord*, are privileges and blessings indeed, peculiar to the happy members of our most *excellent church*. Such privileges, as poor papists in general are strangers to, for which we bless *thee*, *O Lord Jesus!*

Sure *the* reformation, as well as the revolution, *these* I say, *My Lord*, were the greatest blessings, that ever *God our Saviour* vouchsafed to these nations, since *the light* of his *glorious gospel* shone upon them.

Mat. xxiii.

9, 10.

Joh. iii. 13.

Call no man, says *he*, your father, or your master upon the earth; for *(eis)* *one* is your master, *ο χριστος—ο υν εν τω ουρανω*, which is in heaven.

Such is the doctrine of our Jam. iv. 12. *supreme divine lawgiver*, who has given us *these holy scriptures*

tures in this manner, as *the rule of our faith and practice.*

To say, (with some learned men, — especially the late Dr. Clarke, in his scripture doctrine (as he calls it,) of the *ever-blessed Trinity*, that the masculine adjective *eis* can signify nothing else, but one single person, would not be right; because this is a great mistake.

Besides, *My Lord*, what is distinctly meant, or to be understood by the word *eis*, or person, when applied to *God*, we 1 Cor. xiii. 12. NOW know not. For ‘NOW’
 ‘(in this case) we see (in the
 ‘ words of the apostle) thro’ a
 ‘ glass darkly, — only in part,’
 and must be content to do so,
 ‘ ’till that, which is perfect is
 ‘ come.’

Yet we, I mean, *our most excellent Church* is quite right in
 g using

using *the word person* upon this occasion; — because *the scripture* of *truth*, which is our rule of faith, has given (in condescension to our human capacities) *personal attributes* and *actions* to the *Father*, *Son* and *Holy Ghost*; which, no doubt, are real differences in *the Deity* and *analogous* to personal differences with us and must have some foundation in truth.

Yet we cannot therefore argue strictly, or in a literal sense, from the human to the *divine nature*; which is, — *in kind*, so vastly different from and infinitely *superior*, in all points, to our human nature. Man is man; God is God.

We may, *My Lord*, by searching, stretch our imagination and rack our fancy, 'till we crack

crack every fibre in our brain.
God is God.

But canst thou, O vain man, imagine *the Deity* to be just such an one, as thy self?

For in this very place, the word *eis* seemeth to be *the highest title* (according to the doctrine even of Doctor Clarke) *assumed* by our *Saviour* in the new testament, and would according to the doctor's notion of the word *eis* prove destructive of his own system, *i. e.* of his own doctrine of the scripture.

For it is plainly assumed by *Jesus Christ* as a *divine attribute*, belonging to *him*, as ο ων εν τω θρανω, Joh. iii. 19.
as ο ων επι παντων θεος ευλογητος εις τας Rom. ix. 5.
αιωνας, Αμεν.

For *Jesus Christ* is our ever-
lasting Father and *supreme mas-* Isa. ix. 6.
ter, even *the mighty God* and
that in the old as well as the
new

Joh. i. 2, 4, new testament. For ‘ In the
 ‘ beginning was *the word* and
 ‘ *the word* was with *God* and
 ‘ *the word* was *God*. — In *him*
 ‘ was life and the life was *the*
 ‘ *light* of men.’

So that *εις* here may signify,
 as it doth in the epistle of St.

Jam. iv. 12. James, *εις εστιν ο νομοθετης*, &c. or as
 it doth in the gospel of St. Mat-

Mat. xix. 17. *θews*, *ουδεις αγαθος ει μη εις, ο θεος*, or
 as *our father*, which art in heaven
 signifieth in our *Lord's* prayer,
 I mean *all the fullness of the*
Godhead, or *the whole ever-bless-*
ed Trinity in unity.

For *God the Father*, *Son*, and
Holy Ghost are *εις*, as well as *εν*,

Vid. Creed of *εις ο θεος (κατ' αριθμον)* as well as *εν το*
 St. Athanasius. *θειον*. *their glory equal, their di-*

vine Majesty co-eternal: For
such as the Father is, such is
the Son and *such is the Holy*
Ghost, in point of *Nature* or
godhead

Godhead. Which is all one; For these are not three Gods, but one God perfectly united in all Mat. xxiii. 9, 10,
points.

Such is the scripture doctrine, such is the catholic doctrine and such is the doctrine of our own Church, *the Fairest* among a thousand.

Most certain it is, I say, that *the word* ^{us} here representeth *Jesus Christ, as our sole supreme divine Lawgiver, or infallible teacher, — yet not exclusively, I mean in severence from the person of the Father, or the Holy and eternal personal spirit; who are jointly and severally our* Heb. ix. 14,
supreme master, as well as ^{o xp̄stos;} Joh. v. 30,
Who can do nothing of himself.

For these three divine persons are Joh. v. 19,
perfectly equal and united in their divine agency, or giving of laws.

For they are from everlasting I Joh. v. 7,
to

to everlasting equally omnipre-
 sent and so can neither do nor
 say any thing separately ; for
 whatsoever is done or said by
 any of *these three* is done and
 said by the other two.

Vid proper
 preface for
 Trinity-sun-
 day.

‘ For they are one *God*, one
 ‘ *Lord*, not one only person,
 ‘ but three persons in one sub-
 ‘ stance ; For that, which we
 ‘ believe of the glory of the
 ‘ *Father*, the same we believe
 ‘ of the *Son* and of the *Holy*
 ‘ *Ghost* without any difference,
 ‘ or inequality.’

Jam. ii. 12,

This Tri-une Deity is εἰς ὁ νομο-
 θετης, ὁ δυναμενος σωσαι καὶ ἀπολεσαι,
the one God of the universe, Ens
 entium, *who* says by his servant
 Moses, I, even I *am he*, and
 there is no *God* (not person)
 with *me*, I kill and I make
 alive, &c.

Deut. xxxii.
 39.

So that now οὐδεις αγαθος εἰ μη εἰς,

ο θεος, may be rendered with great ease, there is none good but ^{εις} one, viz. ο θεος, *the God, the living and true God, Father, Son and Holy Ghost*; WHO LIVE from everlasting to everlasting in the sweetest unity and circumincision one with another.

Joh. xiv. 11.
Joh. xvii. 21.

— So far is the word ^{εις} from signifying always (as Doctor Clarke held) one person only, that St. Paul, who was a good Greek scholar, assureth us, that all good christians, howsoever dispersed, or wheresoever distressed, (whether Greek, barbarian, Scythian, bond, or free, male or female) are ^{εις} in *Christ*

Gal. iii. 28.
Col. iii. 11.
Rom. ix. 5.

Jesus, that *Christ* is τα παντα και εν πασι, και ο ων επι παντων θεος.

But now, if we confine *this* ^{εις ο νομοθετης}, &c. strictly to *the single person of Christ*, we shall of course then exclude not only
the

the person of the Holy Ghost, but the person of the Father also from the honor of this truly supreme divine title.

For if we presume to argue from the word *εἷς* in Mat. xxiii. 8, 9, 10. as Doctor Clarke has most unwarily done from *εἷς* in Mat. xix. 17. we shall turn his own artillery against himself.

For we shall so prove, — that *one divine person only is our supreme master, or lawgiver, and that this person is Christ.*

But herein, *My Lord*, we may plainly see not only the great absurdity, but also the black ingratitude of Arianism, as well as Socinianism, to our greatest and most glorious *benefactor*, even *the God* of our lives and of all our mercies.

Joh. i. 4.

Who saith in the fullness of his divine power.

I *am he, who liveth* and was dead and behold I *am alive* for evermore, and have *the keys of* Rev. i. 18. *hell and of death.*

But now, sure happy are the people in our case, yea blessed are the people, who have *the Lord Jesus* for their *god*: Glory be to the *Father*, and to the *Son* and to the *Holy Ghost*; for as it was in the beginning, even so now is it with us of England and Ireland; and, I hope, ever will be.

But may God of his infinite mercy and goodness grant, that we of these nations may all soon see the things, which belong to our peace and become *in Christ Jesus*.

For thus, my *Lord*, our good *King*, and our *now glorious Country* would always act in
h concert

concert, so we should become soon much more respectable, more bright and formidable, in this our terraqueous globe, to the nations round about. For our most excellent church, in comparison, shineth in her loyalty amongst the churches round about her, as the full moon in a brilliant night doth amongst the stars.

O pray, *My Lord*, for the peace and perpetual prosperity of this our Jerusalem! may *they* prosper, who love *thee*! peace be within thy walls and prosperity within thy palaces! — yea because of the house of the *Lord our God*, I will seek to do the HOUSE of HANOVER good. *esto perpetuo!*

But now, *My Lord*, I presume to lay this little book, so
very

very well meant, at *Your Grace's* feet, being fully persuaded, that if it has the good fortune to meet with a favorable reception from *Your Grace*, the true descendant of the great and good Lord Ruffel, that fast, that never-to-be-forgotten Friend to our most excellent church and state, it will then rise from its bed of obscurity and shine in the lettered, nay in the Christian, maugre all opposition, as *your Grace's* administration now doth in the political World, and answer likewise, in some measure, the fair-spirited intent of the vain author.

For all authors, like all parents, my Lord, are generally more or less vain, and fancy their own children superior to
all

all others. I am, if it please
your GRACE,

Your GRACE's most respectful

and most obedient servant,

ZACHARY LANGTON.



T H E

INTRODUCTION.

EN S entium, the **AUTHOR** and **UPHOLDER** of nature, the **FATHER** of spirits, **HE** must be the most active, as well as the first and best principle.

That pure primitive **REASON**, which appears in, presides over and governs all by such inimitable, specific, never-failing laws, must, in my way of thinking, have the purest and most perfect universal law written, existing from eternity in his own mind.

This law, as the divine mind is pure, quite free from any material mixture, **THE DEITY** cannot but see, know and most freely observe and do yesterday, to day and for ever; as this maketh for his own glory and the good of all his **Creatures**.

B

Such

Such is the nature of the supreme-self-existing-necessary-being, which must be the most active throughout and beyond the whole university of things, which live, move and have their existence in him,

Ὁν γὰρ περιέχεται ὁ ΘΕΟΣ, ἀλλὰ περιέχει τὸ πᾶν.

Matter, bare matter, having none active principle in itself, must derive not only its motion, but its very existence likewise from another, and be subservient, absolutely subservient to his will, or power, who made and therefore must not only divide, form, station, but also move, enlighten, govern the material animal World, in all its various parts.

The formation, the mechanism, the arrangement of which, according to their several natures and circumstances, can never be sufficiently considered, admired, praised:

This visible world must arise into being, such ample magnificent order, such regular radiant, such useful admirable motion from some benign, invisible, most intelligent, almighty Author.

We cannot, we must not deny facts, such glorious facts, merely because we cannot comprehend, how they are effected,

It

It is a point capable of strict demonstration, this, "that matter does not exist necessarily, nor from eternity."

Matter must have been, properly speaking, created, though we NOW are incapable of comprehending the manner, how any being, whether material, or immaterial, can be created.

Man is man; how can such an one, so conceived, so born, that is but of yesterday, and at best knoweth little, or nothing NOW rightly, even of the things, which are before and beneath him, how should such an one, I say, who tarries but a day or a season, ever by searching become sufficient to find out the utmost force of His power; who, from everlasting to everlasting, is, is *ὁ ἀΐων ὁ ἀΐων*, the FAITHFUL ONE,

Without any variableness, or shadow of change, *ὁ ἀΐων ὁ ἀΐων* **THE NECESSARY EXISTENT, WHO HAS LIFE** (all being, power originally and absolutely) **IN HIMSELF, WHO**, when HE pleased, spake the heavens and the earth into being, such grand order and

ἀλλὰ τὸ πᾶν ἐκ τῆς λέξεως αὐτοῦ ἐγένετο, καὶ τὸ πᾶν ἐκ τῆς λέξεως αὐτοῦ ἐγένετο.
But

motion and upholdeth all things by **HIS WORD**.

---Sure the invifible things of **HIM** are clearly feen in the vifible, even his eternal power and glorious **GODHEAD**.

We cannot, we must not argue from the imperfect, limited, poor nature, knowledge, power of man to the perfect, illimited, fupreme nature, knowledge, power of God; whose manner of being, knowing, acting is fo different from and infinitely above ours:

The glory of the celeftial is one, and the glory of the terreftrial is another.

“If I have told you earthly things and you believe not,” fays our fupreme divine Law-giver, “how fhall you believe, if I tell you of heavenly things: (if I tell you, that) no man has afcended up to heaven, but **HE**, who came down from heaven, even **THE SON OF MAN**. --- **WHO IS IN HEAVEN?**”

Can any befide the fupreme neceffary **BELING** exift in heaven and earth at the fame time?

Man is man, **GOD IS GOD, HE, WHO IS BOTH GOD AND MAN, IMMANUEL**, muft know both beft.

But

But GOOD GOD ! what is man ? that he should be so visited and favoured from on high ! LORD JESUS ! what is man ?

Let us consider seriously the weakness of our understanding, when at the best, and the narrowness of our capacity, when most enlarged, and we shall then have humility enough to allow, that many things may be, which we cannot fully comprehend.

Sure such a being, as is described above, cannot be bound in all, he does, to consult the measure of our understanding ; to subject his divine manner of existing and ways of operation to the scrutiny of our thoughts, to confine himself to do nothing, but what we must comprehend.

---Sure we were made to believe, as well as to know and obey HIS WORD.

The divine power, or manner of acting, as it is absolutely illimited in a physical sense, must be of a kind very different from our's and infinitely beyond all, that we can conceive ; the divine knowledge or manner of knowing, as the DEITY is (without any manner of organs or corporeity) a pure spirit, must likewise be very different from our's and far transcend all our conceptions.

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“ As the heavens are higher than the
 “ earth, says God by his prophet, so are my
 “ ways higher than your ways and my
 “ thoughts, than your thoughts.

That therefore may be the object of the divine knowledge and power, which is far above our understanding and ability; that, which seems quite impossible and even inconceivable by us, may be very conceivable and very possible with the supreme Being.

Such a Being may call things material and immaterial, that really are not, most easily into being, for all things in themselves possible must with him be equally easy; because nothing can resist his will, or exhaust his Power.

THE BEING, which exists necessarily, must be absolutely perfect and endued of course with absolute knowledge and power absolute, and if so, such a **BEING** must have a power of doing every thing, that doth not imply a contradiction, that is not contrary to his own natural moral perfections, nor inconsistent with right reason, the reason of things.

In short, such a **BEING** can most easily create matter, which is the vilest of being,
 but

but just one remove from, the very next neighbour to, nothing.

HE can create Spirits of different orders, rising one above another in excellency of nature and amplitude of power.

Sure such actions imply not any contradiction, nor are they contrary to our notions of the divine nature, perfections, or right reason; so far from it, that they actually serve to shew us the thunder, the divinity of his power; which can annihilate, as well as create, whatever HE pleaseth.

For HE is GOD.

There is none, there is nothing besides HIM. Can any thing then of this sort be too hard for THE ONE GOD of the universe?

SUCH A BEING can divide and form certain portions of matter, created in this, that, or any part of infinite space, gradually, or instantly, into such a world, as this, wherein we live; HE can then form other lesser portions into what creatures, or figures, HE pleaseth and place them here according to their several natures and circumstances.

Finally, HE can form from the dust of the ground the figure of a man; this figure HE

can infuse life and spirit into; this figure **HE** can render not only active, but intelligent, free and capable of governing, arbitrarily, under himself not only his own material animal body, but this, that, or any part of his material animal creation.

No matter, how all these things are done, they are done. Such curiosity is not any part of our province; such secret high things belong not to us; but the things, which are plainly revealed, **THESE** belong to us and our posterity.

But now, to be more particular with regard to the Divine perfections, as they stand concerned in the formation of man, the subject of the following essay.

To produce such a being into a state of pure happiness in any degree must sure be an act of **DIVINE** goodness, as well as power.

To produce such a superior being into a state of mixed happiness, provided the proportion of happiness so far preponderates the suffering, or unhappy part, that the being produced would choose it, rather than lose the happy part, this sure is an eligible state.

Such a state then must be very reconcilable to the Divine attributes and right reason, which

which shineth brightest in the supreme necessary BEING.

But to be still more particular, sure none injury can be done by producing a being, subject to more misery, than happiness; if that being has it wholly in his own power to keep or save himself from the misery, or at least from so much of it, as would render such a state, upon the whole, highly desirable.

THE DIVINE BEING can do nothing rashly, nothing rudely, nothing, that is unwise, unjust, cruel;----this is the still small voice of reason in man.

Most certain it is, that the race of men cannot possibly have been from eternity upon this earth; for equally certain it is, that the earth itself existed in time.

Bare matter cannot possibly be self-existing, much less capable of giving such vast variety of forms, motion, life, light, laws, &c. to itself; as we see, admire and celebrate in the material and animal world.

Equally certain it is, that the first parents of the human race could not possibly of themselves arise into such being and dominion,---or subsist in the beginning, as man doth now.

Man

Man is manifestly the supreme creature visible, and yet he is NOW born into the world in the most helpless and wretched condition.

Man's conception and birth, constantly attended with such sorrow, pain, peril, the poor beginnings of his short uncertain troublesome life, in which he plainly is, in many respects, for many years together, inferior to brute-animals.

These circumstances all evidently point out and argue strongly some remote past offence in this superior, this highly favoured species; some very gross revolt from, or disobedience to, his DIVINE CREATOR, I mean, in a prior, in a superior better state.

For Man is NOW in fact incapable for the space of twenty years of being trusted with the management of his own affairs and even his own self.

Hence we find children in all nations and ages in the hands of parents, tutors, guardians, governors, until the time appointed by LAW; who have all enough to do in saving them even from themselves *i. e.* their irregular appetites, foolish fancies, violent passions.

These appetites, fancies, passions, subsist in the inferior sensitive soul; which generally,
when

when they are left to themselves, have the ascendant and are predominant in children and too often in grown elderly persons, even as long, as they live.

Yet in process of time with good instruction and observation, with proper exercise and experiments, the minds of children find out their own superior talents, put forth themselves and rise gradually out of their false sensitive state into reasonable and at last into religious beings.

This is in fact the present state of man; but sure this could not possibly be his first estate, I mean, the original condition of human nature.

Let us awake to right reason and shew ourselves men, masters of thought.

Sure **THE DIVINE GOVERNMENT**, the wise œconomy of **THE GREAT CREATOR** in this his universal beautiful building, wherein we sojourn, must be similar, uniform and bear the bright characters of his own **DIVINE** attributes and perfections.

Every species of being, in the beginning, when it came **NEW** out of the hands of its author, must be regular and right in its internal constitution, I mean, perfect in its kind.

As

As in animals merely SENSITIVE, we see sense (or instinct) commanding gravitation and mechanical motions, or prevailing in suitable cases and carrying them out into spontaneous acts to serve, to gratify, or save themselves.

So in mixed RATIONAL animals the very gradation itself requires, that REASON, which is in itself a superior commanding principle, should govern sense (or instinct) in all those instances, for which it was given.

But now we, by every day's sad experience, find it otherwise with mankind for many years, frequently all his days.

The present condition of man therefore must be super-induced, consequential, incurred by himself, inflicted on him and his posterity in this manner---or rather permitted by his MAKER, yet still I humbly insist, as a salutary punishment, or discipline to human parents, as well as their children and that resulting naturally and necessarily from the gross abuse of his own liberty and powers in leaving the law of his MAKER and that too in his own mind to follow the mean ignoble law in his animal-body, I mean, his terrestrial senses, appetites and vain imaginations.

Per

Per quæ quis peccet, per hæc et punietur.

This our secondary, or present condition was, I say, most graciously permitted, in my way of thinking of the supreme FATHER and moral GOVERNOR of mankind, as the most salutary punishment and divine discipline to human parents, as well as their children, on purpose to humble, to prove man and his posterity in this their own way, to do them good in the final issue, or last result of things.

Sensible I am, that many of a sedentary and speculative turn have wondered and do wonder, in their serious hours, that man, whose life is so short, so checquered and uncertain, should be so long in coming to maturity and discretion.

The great reasons seem to be plain, viz. to convince parents from generation to generation of their own imbred imbecillity, to give them daily frequent occasions of reflecting soundly, how they are fallen, whence and what they are themselves and whither they are going.

To render them humble and humane, mild and sociable to man, to make them weary of and despise this life, in comparison, and look up for a better.

Besides

Besides there is another very material reason.-----for on this very account, there is so much longer time for the care of children's education, for parents, masters, tutors, guardians, governors to give them line upon line and precept upon precept, gradually and proportionably, just as their minds become fit to receive moral, or metaphysical principles.

Quicquid recipitur, recipitur secundum recipientem.

As man, without education, left to do what seems right in his own eyes, becomes generally more wild and unruly, than any animal, so with a right good moral and liberal education he becomes capable of being the best and the happiest.

Hence we may learn, that a regular, a right good education is the very best gift, that parents can bestow upon their children; who should all be treated impartially according to their several tempers and behaviour, with severity, or goodness.

-----This should never be forgotten by parents.

Because every man, whose intellectuals are right and made active, penetrating and extensive, I mean, capable by such an education

Besides

of

of considering the heavens and the earth, as they respect his own transitory life and livelihood in this low little terrestrial ball, must believe and may prove, not only that the heavens and the earth are made and moved, but also that the MAKER and MOVER of them must necessarily be the most BENEVOLENT BEING, A GREAT LOVER of mankind; who has all things here put by his great power in subjection under his Feet; who still is, notwithstanding the FALL of the first of human race, crowned with glory and honour, even in this life.

Man, the whole race of men (for ought we know to the contrary) may be GAINERS, if they are not wanting to themselves, in the final issue, even by the loss of paradise and the first estate.

Known unto the supreme FIRST CAUSE are all his proceedings, since man was first placed by him upon the earth.

There is deep truth, as well as admirable elegance in the following scripture-saying; which is relative and grounded upon the vast difference between the nature of God and the nature of man.

“ One

“ One day is with the LORD as a thousand years, and a thousand years, as one day.”

To God all things, past, present and even future, are always naked and open, a perpetual *τὸ νῦν*.

Ὅς ἡδὴ τὰ τ' ὄντα, τὰ τ' ἀπομέναι, πρὸ τ' ἰούτα.

Things to come, or such as are so to us and all finite beings, may be as truly the object of **DIVINE KNOWLEDGE**, as things present are of ours.

The truest history of mankind, from the first to the last of human race, may have existed from eternity in the **DIVINE MIND**.

THIS MIND, as it is always strictly *omnipresent* and *omniscient*, cannot even be supposed ignorant of future acts and events, or of any thing, how contingent soever in our eyes, as such ignorance plainly implies imperfection.

He that has a mind to attend, let him attend.

“ There is none good,” says **THE NECESSARY EXISTENT** (i. e.) in the bosom of the **FATHER**, “ but one, that is God.”

“ I

I know HIM, for I AM from HIM and HE has sent ME to declare his last, his gracious, his glorious good will to men:

It is the peculiar nature, the prime property and prerogative of the DIVINE BEING to extract the greatest good out of evil permitted:

Man, though earthly spirited NOW and mortal, is yet notwithstanding still a superior noble being; set still over all other beings here; intelligent, free still, capable thro' parental discipline, good instruction and his own diligent endeavours, *Deo juvante*, of great and glorious attainments, compounded indeed he is, grossly compounded; made up of two parts, brute-body and spirit:

These are NOW self-evidently two distinct things, mysteriously, most intimately united, yet plainly differing NOW essentially from each other:

This home-truth we find by every days sad experience from that perpetual contention; which we feel NOW within ourselves between the spirit and this brute-body: which are so contrary; the one to the other, that we cannot often do the things, which we would.

For tho' we see and in our conscience approve what is right, yet seldom can we prevail upon ourselves to choose and act it; the spirit indeed is willing, but the animal-parental-body is averse and repugnant.

----So very different and distinguishable NOW is the animal or parental, from the RATIONAL part of man.

But if we are self-consciously made up after this manner, will it not fairly follow, that the spirit and brute-body of man, which have such contrary interests and tendencies, must be two different substances and arise into being differently?

---This argument for the immateriality and accountableness of the human rational soul is very obvious, it meets us in every thought.

In fair truth, no man, who thinks FREELY upon what passeth within himself, can possibly escape the force of it, I defy him.

The human animal-body, as it comes thro' and from its earthly parents; as it is mixed, formed, organized and animated gradually, or periodically, in secret, out of material and corruptible principles, must move and act upon the same principles and be necessarily

cessarily of itself liable to many, very many, alterations and disorders and finally to old-age, dissolution and death.

All this is plain, undeniable, visible.

But with the human rational soul it is not so. For this is a distinct simple, intelligent, free-moral-agent, as appears from it's own inherent faculties, moral acts, reflex thoughts and future expectations.

The human rational soul therefore must descend, or derive, after a superior mysterious manner, from some suitable superior DIVINE PARENT and remain indissoluble, I mean, must survive the human animal, or parental body and subsist in some future state.

In this state, we may reasonably presume, that this rational soul, as it is a conscious-moral-agent and really capable of giving an account, will be formally and finally tried, or judged, by the law and light in, or given to it, and then treated for ever according to it's voluntary behaviour in the parental probation-body.

This to me appears plainly to be constantly the still small voice of the human rational soul; which never fails, when we consult it

freely and fairly, in our cool hours, to intimate such a futurity to us.

For this rational soul is evidently in a state of mediocrity, contention and trial, during its abode, or pilgrimage in this gross sensual body, which seems to have received, in its natural course, in its mother's milk, an ill-bias, some unavoidable infection.

† For the human imagination, our bodily appetites and passions are drawn all away from our very infancy by things visible, present and pleasing; these continually present themselves to, solicit, fall in and side with this natural parental-body and through it defile the heart and sensualize the soul.

I appeal to every man's experience and observation for the truth of this.

But if the nature, the condition and circumstances of the human rational soul be so, the mixed sensitive mortal body, as it **NOW** presseth this aspiring soul down and is in reality the true source of its deviations, miscarriages and disorders, must, at least in its present sensual condition, be a very low unsuitable

† Gen. 3. 6.

able companion, by no means fit, when Reason and Conscience remonstrate, to be indulged, or complied with.

- When things of this transient world and the animal-body are suffered to take deep root in our hearts, to rise (like beggars armed) in competition with the dictates of the spirit, with the love of God and our fellow-creature.

Then the DIVINE RAY, or light in such, becomes darkness and so great is that darkness, that such may be said not only to degenerate, but to become ten times worse, than brutes, brutes with reason.

For reason with such only serves now, as a dark lanthorn, to direct them in the pursuit of their base, black, or bloody purposes.

Such strange men (if one may call Lions, Wolves, Foxes, Goats, in human shape, men) have existed and did actually exist in the days of NOAH and of LOT. Who were, when the Days were dark and evil indeed, as lights to a very perverse, violent, corrupt people.

For these two men, men indeed, masters of thought and of themselves, had Faith in God; they were just and righteous; they

kept their parental bodies under, pure and were therefore ordained by God's holy spirit and sent to preach the doctrine of faith and repentance to the meanly inflaved spirits of these animal-men, in prison indeed, *πρὶς ἐν φυλακῇ πνευμάτων.* *

But

* These spirits in prison are vicious inveterate libertines, brutes with reason; who (by their own vile way of living) reduced the very spirits, that are in them, into the basest captivity, even into prisoners to the Prince of darkness.

Such were the people before the Flood, *νεκροί*, men dead in trespasses and sins (1 Pet. 4. 6. Ephes. 2. 1.) whom Noah (ordained of old by the ETERNAL SPIRIT, which raised Christ from the dead, THE PREACHER of repentance) could not in his days reclaim, or convert from the error of their ways; they were so hardened by long inveterate habits of vice.

For these spirits sometime (*πότε*) were disobedient; when once (*ἀπαξ*) the long-suffering of God waited in the days of Noah, while the Ark was a-preparing; whose doctrine and extraordinary proceeding made none impression at all upon them.

The law in their robust long-lived parental bodies had quite got the better of the law of their minds.

Natural religion, conscience, &c. were subdued and sunk in their brutish lusts and violent passions.

For this Preacher of Righteousness could not make up, or save more than eight persons.

But

But alas!
 can the Ethiopian change his skin, or the
 Leo-

But now, with our Lord's Apostles (ordained in the fulness of time by the SAME ETERNAL SPIRIT, viz. on the day of Pentecost and sent forth by Him to Preach to the Sinners of the Gentiles) it was not so.

For these Preachers to the spirits in prison had great success, the seed sowed by them made a far better return: (Christ having then suffered for sins, the just for the unjust, that HE might bring us to GOD) for it took root downward and brought forth fruit upward, some 30, some 60 and some an hundred fold.

Nay these Deligates, as I may call the Apostles, of our Saviour converted these spirits in prison by thousands at once. So mightily grew the word of God and prevailed thro' the spirit of Christ; (which descended and sat upon his Apostles) according to the Evangelic prophet. Isaiah 42. 7. I will give thee for a light to the Gentiles to bring out the prisoners from the prison and them, that sit in darkness, from the prison-house; and agen, Isaiah. 61. 1.

The spirit of the Lord is upon me; for he has sent me to proclaim liberty to the captives and the opening of the prison to them, that are bound—by the Prince of Darkness, who prescribed the very rites of their superstitious unnatural worship, calling from his Oracles for their very children in sacrifice.

Such, even such was the condition of the gentile world. Hence our Lord calls Satan the prince of this world,

Leopard his spots? their words, though divinely inspired, their repeated zealous warnings and peremptory predictions seemed to these

world, whom he came to dethrone, to dispossess, to deliver pagan mankind from his tyranny and oppression.

“ Now, says the Lord, our Redeemer, is the judgment of this world; now shall the prince of this world be cast out.—And I, when I am lifted up, will draw all men unto me. (John, 12, 31, 32.)

Such Fishers of men were his Apostles, thro’ THE ETERNAL SPIRIT, that glorious comforter, which JESUS CHRIST sent down upon them according to his great good promise, whereby they were fully impowered to speak all languages, to work miracles in HIS NAME of all sorts in the midst of multitudes.

For then in fact did HE commence Messiah, having then received all power and going on by THE SPIRIT in his apostles; conquering and to conquer.

Thus, even thus JESUS went and preached to the spirits in prison. But now;

—So far are these spirits in prison from being spirits in purgatory.—A notable invention, a most gainful doctrine, THIS! which the CHURCH of ROME has conjured up out of this passage in St. Peter’s Epistle; though it has no manner of relation to the middle state.

Beside the middle state of the ancients was a state of rest, peace and bliss, though not consummate. In a word, paradise and purgatory are as widely different, as any two notions whatsoever.

these animal-men, as idle phantastic tales, they believed them not.

They were proud imaginary free-thinkers, self-sufficient scorers; they wanted no teachers.

Where, said these scoffers, are the signs from heaven, or on earth, of God's coming to save you, or of the day of Vengeance upon us?

Does not the sun rise and set, as he used to do? do not all things above and below continue, just as they were from the beginning.

Let us therefore alone; presume not to persuade us out of our senses; let us enjoy quietly the good things, that are present, visible and pleasing.

So they ate, they drank, they bought, they sold, they planted, they builded, they married wives, they were given in marriage.

Thus were they all settling themselves and their families here, as if they were fixed for ever, till the very day, that NOAH entered into the Ark, till the very day, that LOT went out of SODOM, when the FIRE fell, that very day, from heaven, when the FLOOD, by the great power of God, came upon them unawares from every quarter and destroyed them all.

But

But now, he that has a MIND to attend, let him attend and consider,---That all these things happened to them for ENSAMPLES and are written for our admonition.

Sure human nature thus fallen, abused and inverted must appear very odious and detestable in the sight of God, whose eyes are always in every place, beholding the evil, as well as the good, whose out-stretched arm (as you have seen just now above) can neither be resisted, nor avoided; who is all knowing to invent and almighty to inflict punishment: who is truly the GOD of judgment, “ piercing even to the dividing asunder of soul and spirit, the discerner of the “ thoughts and intents of the heart.”

God knoweth them, that are his, and who is holy, and will save and deliver them, as HE did Noah and Lot, in his own good time;---which is always best and most beautiful.

God made man, not earthly, or double-minded; not subtle, or serpent-like, but erect, sincere, with a single eye, upright, heavenly-minded, far superior to brutes, even in his own divine Image.

REA-

REASON, as it is the sovereign divine part in our superior nature, must have a natural right to judge, to determine for, to command the inferior sensitive part, when they disagree.

Herein lies the principal and indeed the most difficult part of all pure practical Religion; without which the deepest learning and the finest accomplishments in the eye of this world are nothing.

REASON, that little light, eclipsed **NOW** in the beginning within us, cannot be transmitted to, or implanted in, to be neglected by **US**, to be let lie buried in the dregs of our base bodily appetites and brutish passions, much less to be made subservient to them, God forbid!

This **DIVINE** particle, thus imbodyed, this luminous ray immediately from God is to be considered both by parents and children, when they grow up, as an inestimable **TALENT**, deposited in their own heads and hands.

This spiritual **TALENT**, as soon as it begins to dawn, to rise, to emerge and shine a little in its dark place, is to be helped, to be

be put forth, to be cultivated and improved by good instructions and fair examples, by a regular right education, by diligent study and application to a competent degree of brightness and perfection.

Thus it will become truly useful and honourable both to parents and children in the government and lustre of their own future thoughts, words and actions at home, and in civil society and government abroad.

Children, notwithstanding the disadvantages we labour under thro' the FALL, are still capable thro' parental discipline, instruction, example and their own diligence, *Deo juvante*, of great blessings and even angelical attainments.

“ Suffer the little children,” says our supreme DIVINE LAWGIVER to his apostles, (whom he rebuked in turning them away ; for HE knew their nature and capacities) “ suffer the little children to come unto me and forbid them not.

“ HE, even HE took them up in his arms, laid his hands on and blessed them, saying to his first and favourite disciples “ verily I say unto you, except ye be converted, as to your notions and fondness
“ of

“ of this vain world, ye, even ye, shall
 “ not enter into the kingdom of heaven.

“ Whosoever humbleth himself, as this
 “ little child, the same is greatest in the
 “ kingdom of heaven.

“ Take heed, that ye despise not, that
 “ ye reject not, one of these little ones, nor
 “ the poorest honest human creature, that
 “ would come to and believe rightly in,
 “ ME.

“ For I say unto you, that in Heaven
 “ their Angels do always behold the face of
 “ my FATHER, who is in Heaven.”

What a field for contemplation is here
 opened! but where is the essay?



10



P A R T. I.

T H E
O R I G I N
O F T H E
Human Rational Soul.

THIS soul at first, it must be owned, is NOW in a very obscure and passive way, rather below than above what is commonly called INSTINCT in young brutes.

For the Soul, in the beginning of infancy, takes little, or no, notice of outward objects; the cause of this may lie in the inept circumstances and indispositions of the fallen infantile human body.

But

But though we set out in life NOW from such very poor beginnings, (which should take down our intellectual pride and teach us humility in thinking) yet if we please to reflect soundly upon the gradual progress, improvements and elevations of the human understanding, we shall meet with the most entertaining amusement; the sweetest speculation; that can enter into the mind of man.

For as soon as the spirit of man is a little settled in its inferior unconscious, yet most curiously built, tabernacle ; it begins to seek, to find and prepare its way through the organs and instruments of information, to observe through its eyes, what passes, or comes before it, to hear through its ears, &c.

In this manner the spirit of man receiveth from external sensible objects (which are the ground-work, on which we build up ourselves) impressions and ideas into its imagination.

These ideas in the beginning are confused and obscure, somewhat like the first faint coloring ; yet illustrated more and more daily by frequent reviews and impressions reiterated, as with the repeated touches of a pencil.

Thus

Thus these impressions and ideas become every day more and more distinct, legible and bright in the imagination.

But now so provided, or furnished, the spirit of man (* situated in the region of the brain, as in a watch-tower, with its centinels, viz. its eyes and ears both very near to assist it with new, with further information, and quick intelligence from every quarter) sets its noble natural faculties a-going and tries to exert and shew itself and really emerges and appears in process of time with a little judicious teaching, *DEO juvante*, not only a rational, but a religious being.

For the observing apt scholar, having soon got after this manner all the objects in the visible world almost delineated conspicuously in his imagination, begins not only to look in upon and admire all things without, therein-----as in a glass-----but also to consider within himself, the influence and connexion between the heavens and the earth, how regularly they correspond, as I may say, and really answer one to another,

D

in

* Ὅπου ὁ βασιλεὺς, ἐκεῖ δορυφόροι, δορυφόροι δὲ αἰσθηταὶ τῷ νῷ, περὶ κεφαλὴν ἔσονται.

in order to give us here on earth all things richly to enjoy. Thus ye prove and praise HIM, sun and moon, even all ye stars and Light.

For these, the whole heavens, as well as the earth, as they appear painted, fairly exhibited and arranged in miniature within the region of his brain, are really subject to the superior operations and remarks of man's speculative thinking spirit.

-----Such is not the case of souls merely sensitive, so far from it, that they, (brute creatures of all sorts and sizes) are wholly under the power, or influence of their sensual ideas in their course of living, these they carry about with them, just as they do their burdens, passively.

So we see the HOG always growling, feeding on acorns without ever considering, or looking up, even so far as the tree, from which they fall.

Whereas the Spirit of man soars even above that visible radiant host on high in its contemplations and can see, as I may say, in them and spell out somewhat too of the nature and perfections of the glorious Author,

thor, who has given it this great VOLUME to read and consider. But to return,

Hence we may learn, that children in their infancy can no more be reckoned as moral, or religious agents, than brute-animals, so we see them actually put under the same restraints, that brutes are.

Yet as reason appears and proper questions and maxims are learned and remembered; children get a law, or general rule of life, *Deo juvante*, in their own minds and become moral and religious agents, in reality, accountable for what they do, or say.

When the reason of children grows more active, penetrating and extensive, their moral and religious principles and obligations are proportionably in-larged; till at length being arrived at years of maturity and discretion, they are turned over to their own conduct and left to live and shift for themselves with other men.

This is the way, or practice of parents and lawgivers, who have in all times and nations fixed a certain age, after which the father is not accountable for the son's actions. He is then of age and reckoned able

to speak for, and give a satisfactory account of, his own conduct.

But now, the most knowing and virtuous among the heathen were so much affected with, and received such impressions from, this superior remarkable capacity in the human rational soul; that they grounded their doctrine of this soul's pre-existence upon it and would have learning to denote no more, than remembring, or recollecting what had been known before, in a prior state of being.

----So far were the most beautiful and shining lights in Greece and Italy from falling into that minute mean-spirited philosophy, which teacheth, that the souls of men are material and rise into life and fall into death gradually together with their animal-bodies.

These earthly parental bodies the wiser heathen always spoke of, as inferior different parts, as disagreeable dark prisons and clogs, or as a method of punishment, inflicted for faults committed in their state of pre-existence by the great FATHER of spirits.

----Suitable

---Suitable to these DIVINE lectures were the lives, or examples of the most learned and illustrious among the heathen,--- in order to purify and prepare their rational souls for their enlargement and elevation into a superior spiritual free state.

---For the hopes of such honest heathen were full of this happy future state, especially, when they met, as they commonly did, with unkind and cruel treatment from unreasonable men for their good offices.

---What they taught, they believed and practised too themselves fairly, in the face of their followers; who saw the fruits of their master's maxims in their own lives and conversations; whom therefore they could not but love and honour and imitate too; for we naturally imitate those, we love and honour.

We find both the Pythagoreans and Platonists speaking very great things of our human rational souls; which, as they taught, were deposited in these our animal or parental bodies to humble, to try, to prove and purify them.

For they held and maintained, that all true philosophy consisted in the purification

and

• and perfection of human life, alledging, that the **FATHER** of spirits would receive none hereafter into his protection and favour but such, as had learned and laboured truly to keep their animal-bodies under and to make their human resemble, so far as they could, the **DIVINE NATURE**.

This **DIVINE LIKENESS** was their **SUMMUM BONUM**, and to be recovered, as they taught, by exerting, improving and using the human understanding and will rightly.

Their Followers were to listen most attentively, to live abstemiously, to do justly, to love man, to walk in humility and holiness with **GOD**? who would, as they believed, adopt such pure and pious souls, when they left their gross bodies, as his own children and make them his immortal sons and daughters, equal to his angels and archangels in the court of heaven.

Η δ' ἀπολήψας σῶμα ἐς αἶθερ ἑλευθερίῳ ἔδωκε,
Ἔσσιαι ἀθάνατος Θεός, ἀμύροτος ἐκ πτεροῦ Διητός.

But

* Φιλοσοφία ἐστὶ ζωὴς ἀνδρωπίνης καθαροῦς
καὶ τελειότης. καθαροῦς μὲν ἀπὸ τῆς γλῆκῆς ἀλογίας
καὶ τοῦ διηγεῖσθαι σώματος. τελειότης δὲ, τῆς οικίας
ἐνζώιας ἀνάληψις, πρὸς τὴν θεῖαν ὁμοίωσιν
ἐπαγαγούσα.

The authority of Pythagoras, who travelled to all
probable

But to return:

Some of the Scholars of these best masters were so very quick of apprehension and had in reality so much of the extraordinary in their capacity, that they greedily swallowed and speedily digested their divine lectures and so became masters, in a very short time, themselves.

D 4

Now

probable parts of the world in pursuit of superior learning and pious knowledge, was so very great, that his sayings were deemed, as Oracles. It was *αὐτὸς ὁ θεὸς*. *binc nomen PYTHAGORAS ei impositum, quod dixit, ut Pythius.*

These golden verses, the last of those, which go under his name, contain the FRUIT, the great end, the glorious crown of true philosophy.

As to the degree of LIGHT vouchsafed to the honest, the learned and inquisitive heathen; which must appear surprizing, supernatural, quite disproportionate to the dark days, they lived in.

We may reasonably conjecture, that Pythagoras and Plato might in their travels meet with the Books of Moses, or some very ancient traditions, delivered originally by NOAH (in whom all the learning and revelations before the FLOOD were contained) or the Abrahamic family, which might give them a more full account of the

Translation

Now this quickness of apprehension, this sudden great progress and proficiency served to confirm these fair philosophers in this their favourite opinion, viz. that learning signified in reality no more, than remembering or recollecting, what had been known before in a prior state of being.

And sure, it must be most agreeably surprising to a good teacher of youth, when he perceives and considers seriously, within himself, how such a small GRAIN of intellect, as we now bring into the world with us, doth, when it meets with a body, that has a favourable conception, formation and birth, shoot

Translation of Enock, Elijah, &c. (sure such events must spread themselves far and wide and happen to them in the way of ENSAMPLE and be written, or handed down for our instruction and comfort) or of the coming of the Messiah, who was to restore, to re-immortalize, to translate and beatify the wiser and better part of mankind in the sublime regions of light and joy.

Most certain it is, that these fine Philosophers looked for a future life, as well as the most ancient and best Patriarchs and that in a splendid spiritual body, a future and immortal life with angels and archangels, to be equal, as Gods, with them in the glorious presence of their MAKER, the supreme Deity.

There

shoot itself up in a few years, with a little judicious instruction, *Deo juvante*, into such a glorious Luminary.

Who can reflect soundly upon the progress, the swift improvement and sweet proficiency of the **DIVINE PLATO** at the feet of Socrates without receiving an impression of this sort?

This first famous master, as I may say, of true **DIVINITY**, as well as **MORALITY** among the heathen, had, considering the age or condition of the world, he lived in, a truly great and glorious rational soul.

For he died a Martyr (if I may so speak of an honest heathen) to the immateriality and unity of the **GODHEAD**.

Socrates had the highest, the most refined and strong sentiments of his duty not only to God (whom he loved above all) but to himself and his fellow-creature, whom he loved, as himself, and would have instructed in pure moral

There is nothing in the conjectures, or suppositions above, but what is very conformable to the methods of **DIVINE** providence; nothing, that infringes or bears hard upon

moral and metaphysical truths, if his iniquitous judges would have permitted him.

For Socrates was so fully persuaded, as to the Immortality of his rational soul, that he behaved, like a **FREE-THINKER** indeed. --For he made it his whole business, his first and last care to inlighten his understanding, to rectify his will and refine his affections.

This spiritual life, without any peradventure, drew down the **DIVINE** light and favour, which increased his great hope, as to this important doctrine.

“ For

upon our blessed **LORD's** office; who was ordained in the beginning to bring life and immortality to Light.

For it is still by **Jesus Christ** and him alone, that we have God's covenant of immortality made over to us. Manifest still it is, that the patriarchs and prophets of old had a fair prospect of their future immortal life and felicity at a distance through the promised seed (See. Heb. 11.) why might not Pythagoras, Socrates, Plato, &c. as well as Job, by some means or other, have the same light and favour vouchsafed in some inferior degree to them. God is no respecter of persons or nations.

Many prophets, princes, righteous, wise and good men, says our Lord himself, have desired to see and hear those things, which you see and hear and have not seen or heard them.

“ For if any Man will do HIS WILL,
 “ he shall know of the doctrine.”

In a word, Socrates believed this doctrine so far, that he parted composedly and bravely with this low sensitive life in expectation of another superior and more spiritual.

----But now ; so far is the human animal-body, or any of its organs, instincts, or spirituous parts (which are merely subservient in this present state) from having, or being capable of any such future hopes or prospects, that by how much the more retired and abstemious we live from corporeal pleasures and the gratifications of sense, by so much the more distinct, conspicuous and delightful are our moral and metaphysical apprehensions, judgments and conclusions.

This excellent, this Divine capacity must therefore be wholly involved, as it were, in the very essence, or spirit of the human rational soul.

This superior soul (when it is properly treated, improved, cultivated, &c.) rises, unfolds, opens and shews itself more and more in this gross bodily life, which is most plainly a militant state.

For the rational soul has perpetual enemies,
 both

both at home and abroad; which are to be resisted, avoided, subdued and regulated according to the dictates of right REASON and CONSCIENCE.

These supreme principles in our souls it highly concerns us to improve and rectify (by considering deeply and impartially the heavens and the earth and the nature and tendency of the human animal-body, in which we now live and move) from day to day, till they arrive by our unwearied virtuous endeavours to such a degree of penetration, purity and perfection, as is attainable in our present probation-circumstances and confinement,

For the rational soul, upon its enlargement out of this gross parental body, will, without any peradventure, become immediately, as it were, a new-creature and have a different, a more excellent way of seeing, hearing and conversing external objects.

For then the rational soul will instantly ascend of itself, such is its nature, into the open ethereal fields of heaven, till it arrives at a suitable region, its proper mansion or resting-place.

Here, in this paradisiacal-seat, it will enjoy an uninterrupted serene sweet felicity and

and, as on the top of Olympus, look down on all the commotions and perturbations in human affairs, as on so many clouds, storms and tempests, that can trouble it no more.

In this sublime delectable situation, where the pure rational soul will be probably, as I may say, all eye and all ear, new heavens and the most shining and amiable objects will attract and present themselves to its view and raise in it by their superior heavenly words the most beatific notions of the divine power, wisdom and goodness; which are proportionably bestowed on all his works.

Where the rational soul will still be more and more capable (as it will then be absent from the gross body, free indeed and have new mediums, higher objects and nobler opportunities) of much more glorious Friendships and attainments.

We read in a book SELF-AUTHENTICATED of a man very learned, of truly heroic virtue, during many perils and fiery trials, we read, I say, in such a book of such a man, that was, on these very accounts, actually caught up into paradise, whether with, or without his body, he could not tell, where, for the more confirmation
of

of his faith, he was favoured with such visions and revelations and heard such superior spiritual divine words, as no human tongue could possibly express.

Now of such an one, we (christians) may glory, for this plainly shews us, not only, that the human rational soul may and will exist out of the body, but also that it will, when the body falls, ascend and meet in that paradisiacal region with beings, scenes and conversations, far superior, more grand and sublime, than any we have here below.

For the reasonableness of the Apostles repeated disjunction and glorious doctrine, is plainly grounded on this supposition.

So far is the spirit of man from expiring, or descending with the gross animal-body into the ground ; so far is it from depending upon this inferior terrestrial part for its sublime metaphysical improvements and perpetual moral proficiency.

But revelation apart.

Hear a celebrated heathen prince-philosopher ; who appeared some centuries before JESUS CHRIST was born and distinguished himself after such a manner in the World
by

by his worthy and brave deeds, that Alexander the Great, honoured him, as an Hero.

Hear such a prince, speaking even like a christian philosopher to his children about him on his death-bed, when out of the abundance of the heart, the mouth speaketh,

“ Do not imagine, my dearest children,
 “ that I, when this sick and weak animal-
 “ body of mine expires, that I then shall
 “ cease to be.

“ Consider, when I was well in it and
 “ active with you, that you never could then
 “ see my superior reasoning soul, though you
 “ could not but be fully persuaded, that it
 “ was then in my head, from the great ac-
 “ tions, which I then readily planned and
 “ put bravely in execution.

“ Such a soul, believe me, my dearest
 “ children, must survive the human mortal
 “ body and soar, (quick as lightning) though
 “ we cannot see it, when the body drops,
 “ into another superior free cœlestial state,
 “ to receive honour and immortality, to be
 “ crowned with sublime splendid spiritual
 “ glory.

“ No man shall ever persuade me, that
 “ such noble great souls, though now invi-
 “ sible

“ fible, die, when their mixed distempered
 “ mortal bodies drop; which here are plain-
 “ ly incumbrances, cloggs and chains to
 “ them.

“ For this craving, sickly parental-body
 “ is always wanting and seeking such things,
 “ as are by no means satisfactory to the su-
 “ perior thinking part.

“ This terrene corruptible tabernacle per-
 “ petually weigheth down the speculative
 “ aspiring active spirit, and confines it to
 “ this our earth, from which it must origi-
 “ nally come, as it is congenial with and so
 “ fond of it.

“ Nothing is so like death, as sleep, and
 “ yet we find the minds of great and good
 “ men, when their bodies are fast asleep,
 “ sometimes full of a future happy immor-
 “ tality above the stars among their great
 “ and glorious ancestors. May we not, my
 “ dearest children, fairly collect from such
 “ inspiring hints and circumstances, as these,
 “ that, as our superior aspiring souls live,
 “ think and do virtuously and valiantly in such
 “ gross mortal bodies, so they will live, think
 “ and act in a far more excellent way,
 “ when they escape out of and ascend (like
 “ lightning

“ lightning) from them into the clear serene
 “ regions above, and shine as the stars, ac-
 “ cording to their deeds here, in their sever-
 “ al orders and courses, among the select
 “ heroic Spirits of just and brave men, that
 “ are gone before.

“ ----But now, if these things prove so,
 “ my will and pleasure is, my dearest chil-
 “ dren, that you always think and speak
 “ honourably of me and proclaim me bless-
 “ ed among the heavenly inhabitants in the
 “ glorious presence of God, whom you are
 “ to believe in, to love, honor and obey,
 “ whatever becomes of me, as the self ex-
 “ isting **FATHER AND PRESERVER**
 “ of this universal beautiful building, where-
 “ in we sojourn, and to remember me pi-
 “ ously and perpetually, as your terre-
 “ strial father, who gave you such instruc-
 “ tions and commands on his death-bed.

“ Fear not,” says another learned hea-
 then, who loved to speak his mind upon se-
 rious subjects, “ fear not to look at that
 “ **CRITICAL** hour, it puts not an
 “ end to your soul, only to your parental-
 “ body ; the day of death, which you fear,

E

“ will

“ will be your last, is in reality the soul’s
 “ BIRTH-DAY to the most happy eter-
 “ nity.”

But if the wisest and most virtuous among the heathens were possessed, transported, at the very last, with such noble lively hopes of a future happy immortality with the spirits of brave, just and good men, that were gone before, into a superior spiritual state.

With what disdain and contempt may we justly look down upon the mean-spirited principles and vile practices of those, who take pains, who would fain persuade us,-----that the souls of men differ very little from the souls of beasts and may possibly lose their very consciousness and all perception, when their bodies die.

Odi profanum vulgus, et arceo.

What? little or no difference between a man and a beast? were not brute-animals all made for our use? have not we dominion over them? are not we then much better, than they? O ye of little reason, as well as faith!

Do such animals ever look up and consider the heavens, or the earth under their benign influences,

influences, as they give us all, without respect of persons, **LIGHT AND HEAT, DAY AND NIGHT, SEED TIME AND HARVEST?**

Can brute animals of any sort see in that provident and agreeable variety of seasons, or in those periodical rains and dews, which fall on the fields of all, the glorious good nature and perfections of the **DIVINE AUTHOR?**

Are not his supreme divine power, wisdom and goodness seen plainly by **US** in all his works? do not they all seem to be made on purpose to serve, to oblige and make **US** grateful to the great Donor and good to our fellow-creature?

Do they not cry out, as it were, from their several elements and stations to **MAN**, ----thou shalt love the Lord thy God with all thy heart and thy neighbour, as thyself. If the light that is in **US** be darkness, how great is that darkness!

MAN has self evidently a superior understanding spirit, ----in which there seems to be not only a **JUDGE**, but a **LAW** too.

Hence it is, that **MAN** (except the light in **HIM** be turned by his evil deeds into

darkness) stands immediately corrected and self-condemned, when he denies his superiority to brutes; when he disbelieves and disobeys GOD; when he, having it in his power, refuses to help, to have compassion on his fellow-creature, in danger, in distress; who is, in all points, like himself, equally made in the image of GOD, and crowned with dominion, glory and honour.

For whatsoever is predicable of any one man, in respect of his nature, is likewise predicable of every other man. Human nature is distinguishable into three, viz. spirit, soul, body, these three are one; these three enter into the composition and constitute the nature of every individual man upon the face of the earth; who may, upon any occasion, say, HOMO SUM.

Further, the spirit of man, separately taken, is distinguishable into three, capable of being considered *τριχθα*, trifariam.

Thus in fact I have considered it in this essay, viz. as to its origin, its nature, its excellencies; these three are one, which may possibly derive originally from some differences, analogous to personal differences, in the supreme incorporeal BEING; so that we
may

may proceed, or rise higher still; for this supreme incorporeal BEING, may be distinguishable into three and yet these THREE in some respects may be but ONE in other; more of this in its place.

But now; as we are in fact made in the DIVINE IMAGE, constituted, honored and distinguished after this high manner, how came we by these superior constitutive distinguishing principles, dominion and high privileges?

For this glorious DIVINE IMAGE and dominion, this domestic judge and internal law, as well as the understanding, we have strictly appropriated to and inherent in our superior rational nature; which is very highly favoured, which must receive them (tho' we know not how, or when) from some suitable supreme DIVINE BENEFACTOR, or LAW-GIVER and be his vice-gerents in our nature.

- ---Most certain it is, that such dominion, such rational powers could not possibly result naturally from any mixture, preparation, contexture, or motion of the human parental-body, or arise from any spirituous parts, or

particles of it, or be any sort of material appendix to it.

Let us now proceed in the path of FAIR TRUTH and try to see, as far as we can, into the real origin of this our superior rational part.

HIC LABOR, HOC OPUS.

That a compounded corporeal unintelligent necessary agent (as the human parental-body by itself naturally is) shou'd give being, by any natural means whatever, to a simple incorporeal intelligent free-agent, (as the human rational soul in itself naturally is) must be a direct contradiction to that received maxim, "nothing can give, what it has not." So the effect would be superior to the cause, which is visibly absurd.

---Hence we may learn, that the human rational soul cannot possibly proceed by Transduction, or in the natural way of generation, from parents to children.

Because this soul is self-evidently superior in its nature and properties to the human parental-body and its senses, appetites, passions, &c. all which, in many cases, the rational soul

soul actually checketh, controlleth and giveth superior light and law to.

I appeal to the conscience, or experience and observation of every FAIR FREE-THINKER for the truth of this.

Again, the rational souls of children cannot possibly proceed from the rational souls of their parents; because they, (such souls) wou'd in that case be divisible, such an hypothesis cannot be admitted; as it is absolutely unphilosophical and quite destructive of their immateriality.

Most certain it is, that those substances, whose essential properties are quite different, cannot be of the same nature.

Now there is nothing more self-evident, than that the essential properties and interests of the rational soul are so different from those of the parental, or animal body.

The first, the most essential property of this soul is to think, *i. e.* to perceive, to judge, to will; whereas the first, the most essential property of matter is to be extended, which necessarily implies the cohesion of the material parts, infinite divisibility and some figure, or other.

But

But now; what can be conceived more different, than these properties? the more any virtuous **FAIR-FREE-THINKER** considers them, the more he will be convinced, that they are altogether incompatible in one and the same substance.

As to the animal, or parental-part of ourselves, it is, as we have seen above, a perpetual enemy, prison, clog, &c. to the philosophical, or rational part.

These two, during our days upon earth, are still at variance, at open war with each other, so far are they from being one and the same principle, (See Rom, 7. chap. 18, &c.

This is, in fact, the present state of man. But how then does this superior speculative conscious commanding spirit arise within us? **BARE-MATTER** says, it is not in **ME**, **BRUTE-MATTER** says, it is not in **ME**, and will not have this superior thinking conscious spirit to check and rule over it.

Yet the Materialist, whose fancy, in his own eyes, is very beautiful, will presume to tell us, that this precise moral governor of human nature, residing in the region of the brain, ariseth gradually out of it and consisteth

eth of the finest parts, or spirits springing from thence.

But now such, as take pains, as wou'd fain make us believe, that these refined particles, or spirits (if any such there be arising from the human brain) may possibly be so extracted, refined, disposed and moved, as to come to be not only really alive, but also cogitative, free and morally conscious of their distinct individualities and of what passes among themselves, and so capable of giving an account of what they do, or say.

Such strange free-thinkers, I say, if in earnest, wou'd do well in explaining themselves a little farther, (sure it is incumbent on them) in order to shew the bare possibility of this their most extravagant hypothesis; which carries in it such an abyss of idle palpable absurdities and gross ridiculous follies.

Thus every man might have not only one, but millions of souls, running to and fro thro' all and every part of his body; for these animal spirits, I presume, are perpetually in motion thro' all its parts, jostling, elbowing each other, and evaporating also out of it.

So we must, in such a case, think all over, in our heels, our fingers and toes, as well as

our heads ; so the whole earth and atmosphere must be full of them.

But seriously ; how can such spirits, which must be material and therefore infinitely divisible even in their minutest parts (such is the nature and definition of matter) make, constitute, or furnish out such a superior reasoning, conscientious, pious principle, as the spirit of man ?

Wou'd not the effect in such a case be far superior and more noble, than the cause ?

Besides this SUPERIOR spiritual principle in US, by the way, directs and has actually dominion over these very animal spirits and is likewise a simple, indivisible, permanent, settled, thinking substance, confined to the region of the brain ; which is self-evidently its seat, or fixed place of residence.

For we direct all our discourses to the head, where this interpreter still resideth, receiveth, remembreth and reasoneth upon them.

Sure then such a soul can never consist in such loose, variable, volatile and evaporating things, as are the animal spirits.

These spirits, in my humble apprehension, go to this, that, or any part of the human animal body, in the twinkling of an eye, just as they are directed, or sent by the will,

will, or mind of man, which presides and rules absolutely over them.

---Sure THAT, which directs and sends in this despotic arbitrary manner, must be different from and superior to THAT, which is so directed and sent.

But now; must not such strange trifling men, in such a serious and most important affair, have forgot to blush? is it not egregiously absurd and ridiculous even to fancy, that these animal spirits (take them single, separately, or collectively, combined into any system with any motion whatever) shou'd ever become capable of hearing, or reading a discourse, as we do? shou'd ever become capable of remembring, reflecting, repenting, or improving as we do?

Let us awake to right reason and shew ourselves men.

I am conscious, that the rational soul, which thinks in my head now, is the very same soul, which thought there; when I went to such a school, read such books there; when I was of such an university, performed such scholastic exercises there, in such a particular school; when I served such a cure after such a manner, ten, twenty, or thirty years ago.

The

The self-same soul still remains in the self-same place.

Sure then such a soul, such a reader, such a reasoner, such a cure-server, such a vast rememberer, endued with such superior noble capacities and free faculties, such metaphysical and moral reflexions, must arise into being after a very different manner and¹¹ subsist somewhere or other, after the dissolution of the human animal body and the dissipation of its spirits, and stand accountable too for its behaviour in this bodily life.

“Behold, says GOD, (the GOD of the “spirits of all flesh) all souls are mine, as “the soul of the father, so the soul of the “son is mine; the soul, that sinneth, it “shall die.”

But to return to our philosopher.

Let us bring this important point down to the very lowest, let us put it as low, as the Materialist himself can expect, or even desire.

Admitting what seems in itself, (according to our ideas of matter and its properties) really impossible, admitting, that some original parts, or particles of matter may be prepared, consolidated and spiritualized by the divine knowledge and power to such a degree,

as to become not only indissoluble, indiscernible and purely one, but also actually alive; apprehensive (when placed by the hand of God in the human brain) and capable, in process of time, with a little proper instruction, of thinking, acting and reflecting, just as we (our rational souls) do.

Admitting, I say, all this; yet still, even in such a case, I insist, that such consolidated, spiritualized, simple, thinking material-souls must remain such, I mean, become hereby immortal, accountable and as capable of future rewards and punishments, eternal and most exquisite, at the hand of God, the maker of them, as the souls, we now have.

The Materialist then, after such a great concession, will stand upon the same foot; for he will reap none inward relief, or private poor satisfaction; as the doctrine of future appointments for the righteous and the wicked will still stand unshaken and in full force against his loose principles and libertine course of life.

----These are the things, which defile the pure powers of reason; for such principles and practices are really incompatible with

with the superior DIGNITY and DICTATES of human nature ; let our souls be, as they will, material or immaterial.

Upon the whole ; if we have recourse to the most ancient and authentic histories and try to trace things of this our earth, as far back, as ever we can ; this wise proceeding may serve to give us some further satisfactory light, or instruction.

We shall find no vestigia, no marks of arts and sciences, in this our quarter of the globe, before the days of DAVID ; when men IN EUROPE were without books, without agriculture, without trades, manufactures, towns, metals, ships ; in comparison, mere *homines sylvestres*.

What, or who were the people of Rome, according to these Histories, in their beginning ? were not even they then (not near 3000 years ago) strictly speaking, *populus virorum*, i. e. a pack of lewd fellows of the basest sort, in a wandring wild savage way of living, without houses, or homes, mere fugitives, vagabonds.

Such, even such were the first of this people, got together in this pleasant, yet unpeopled corner of the earth, and now determined

mied to fix and establish, to increase and multiply themselves *per fas et nefas*.

* What, or who were the people of ENGLAND; when JULIUS CÆSAR passed

* The Britons were generally tall and well made, and like most of the (common) Irish at this day, yellow-haired, their constitution was so good, that, according to Plutarch, they frequently lived a hundred and twenty years. This length of days was probably owing to their sobriety and temperance, as much or more, than to the wholesomeness of the air.

The use of cloaths was scarce known in the Island; none but the inhabitants of the southern coasts covered their nakedness with the skins of wild beasts, carelessly thrown over them, not so much to defend themselves against the cold, as to avoid giving offence to the strangers, that came to traffic with them.

They were won't by way of ornament to make incisions in their bodies in the shape of flowers, trees and animals, which with the juice of WOAD they painted of a Sky-colour, that never wore out. These scars are by Tertullian termed *Britannorum Stigmata*.

They lived in woods, in hutts, covered over with skins, boughs, or turf. There are people now in the north of Scotland, that are said to live in none other houses.

I remember also to have seen in Ireland poor people, living in hutts, covered only with green turf and not above three or four times bigger than their Body. I was told, they lived quietly in these habitations, without stirring

passed over and penetrated into that island, which was then deemed out of the compass of the World and not worth conquering?

The BRITONS then were mere *homines sylvestres*, without learning, or law; without houses, without purse, scrip, or shoe, nay quite naked; so very ignorant were they in religious matters, that they sometime afterwards erected a temple to the emperor Claudius and paid him divine honors.

As to Ireland, it may have been very considerable in old time, but it seems just now to be making its appearance in the world.

Upon consulting such histories, I say, we shall find that the very original of letters, agriculture,

firing abroad, unless to provide for their subsistence, and contented with milk and potatoes, gave themselves no farther trouble.

This may serve to give us an idea of the way of living among the ancient Britons; their towns, or rather villages were only a confused parcel of huts, placed a little distance from each other without any order or distinction of streets; they generally stood in the middle of a wood, the avenues to which were defended by slight ramparts of earth or with the trees, that were felled to clear the ground. (See history of England by N. Tindal, introduction, pag. 5. Edit. Folio.)

agriculture, navigation, ship-wrights, carpenters, houses, was not older in Europe, than the days of Samuel, or Eli; that this part of the earth before was so thinly peopled and so overgrown with woods, that mankind cou'd not have been here long before.

If we have recourse to the most ancient and authentic RECORD of the countries, first inhabited by men, we shall find the Patriarchs, Abraham, Lot, &c. wandering up and down, living in tents and feeding their flocks and herds, wheresoever they pleased.

For though they had great flocks and herds with them and were strangers in the land of Canaan; yet they met with no disturbance, no molestation: so that, in this respect, they lived in the golden-age.

For what liberty and plenty did they enjoy? when their herd-men and shepherds (for this seems to have been the great employment in those days) quarrelled about some conveniencies in feeding their flocks and herds; ABRAHAM, as if he had been LORD of the whole earth, offers LOT his choice of the country for his stock, saying;

“ Is not the whole land before thee? if
“ thou wilt take the left hand; then I will

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“ go

“ go to the right; or if thou depart to the
 “ right hand; I will go to the left, (Gen.
 “ 13. 9.)”

Here we see, that the countries first inhabited by mankind were so thinly peopled in those days, that the fields were not yet appropriated, or divided and possessed in property, for want of people.

But now; ABRAHAM was not more, than four, or five generations from PELEG, and all mankind seem to have lived together in Chaldea under the government of NOAH and his sons, until the days of PELEG, (Gen, 10. 25.)

So long they were of one language, one community, one religion, and then they divided the earth, (peradventure upon the turbulent behaviour and projects of Nimrod) dispers'd and spread themselves into the several parts of the earth, which fell to their shares; “ for from them was the whole
 “ earth overspread, (Gen, 9. 19.)”

Hence we may learn, that the race of men cou'd not possibly be from eternity upon this our earth; that there must of necessity be some first parents,

As

As to Floods, Conflagrations, &c. that may have happen'd; we have none account in History of any, that has ever been universal; we read indeed of one DELUGE, but the very RECORD, which gives us this account, tells us likewise, why it happen'd, and how immediately the great power of God was concerned in bringing it about, and further, that the people, who then perished, as well as the few, who survived, descended all originally from two first parents.

But now; from whom did they descend?

† Hence we may argue, that there must be some self-existing AUTHOR, or PARENT of nature itself; some incomprehensibly great, wise and over-abundant good BEING, necessarily existing above, through and in all, the first mover, the purest free-agent and preserver of all.

Accordingly, we shall find, in this most useful History, that THE LIVING AND TRUE BEING was pleased in his over-abundant love and goodness to exert, in the

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begin-

† *Si nulla fuit genitalis origo terræ et cæli, —
Cur supra bellum Thebanum & funera Trojæ
Non alias alii quoque, res cecinere Poetæ?*

beginning, his incommunicable great creative and preserving power, as we see above and below, and to form man (when this terraqueous globe was rightly divided, settled, fully furnished and fit to receive him) in a superior peculiar erect manner, with higher being, more noble free faculties, and to place and give him dominion here over all his other creatures.

But with what view?

† In order, without any peradventure, to try him, to see, what he wou'd do, how he wou'd use his superior rational faculties and the good creatures, committed to him.

In order to see, whether he wou'd look up and consider rightly the heavens and this our earth under their benign influences.

In order to see, whether he wou'd consider this our terrestrial Ball, as a PALÆSTRA, wherein man is to put forth and exercise not only his corporeal, but his noble rational faculties, to shew his virtues and in this manner prepare himself for a superior heavenly state: or whether he wou'd look down and consider this earth, as his NATIVE HOME,

† ἀπὸ τῆς ἐκ προαιρέσεως, καὶ ἐκ ἐξ ἀναγκῆς γίνεσθαι.

HOME, or **COUNTRY**, and so try proudly forbidden practices to fix and establish himself (as Nimrod afterward did) for ever in this sublunary globe, without any regard to an happy futurity in heaven, or the reveled will of his **MAKER**.

Yet **HE**, by the way, wanted none information, as to the future behaviour of our first parents. For **GOD** himself cou'd not but know; how they wou'd use their superior faculties, what they wou'd do,---but their misconduct and vanity were permitted for our sakes; for what happened, happened to them in the way of **ENSAMPLE**, and is written for our admonition.

Let him then, who thinketh, he standeth, take heed, lest he fall; for vain man (though his days have been most graciously contracted agen and agen) is still prone to say within himself, in his prosperity,---I shall never be removed.

But sure, he must be very unwise and profligately foolish indeed; who can bring himself even to fancy, that such a very beautiful and grand Fabric, as this visible world, the heavens above and the earth beneath with every thing, that moveth in them, (which

seem to correspond with and be made for each other, where there are so many marks of wisdom and divine goodness, especially to man) sprang up naturally, or fortuitously, in the beginning, out of I know not what matter, or particles of matter into such being, order and motion.

And moreover that then, when every thing was ready provided for him, and not till then, such a superior creature, as man, so wonderfully made, so very artificially formed, from the sole of his foot unto his crown, started up after the same manner, out of I know not what mud, matter, or particles of matter, without any aid, or direction from any superior power and took possession and made himself the first King of all the earth, and likewise an **HELP MEET** for him to continue and propagate his species with.

In fair truth, if it had not been reveled and written for our more sure instruction, that God, after he had created and finished the heavens and the earth, proceeded to form the body of man of the dust of the ground, and then, when it was formed, breathed into it a superior distinct spiritual principle, and that man, from the close union of both these, became not
only

only a living soul, but also a rational animal, capable of being crowned with dominion, glory and honor.

If all this, I say, had not been revealed and written for our more sure instruction, yet those superior penetrating noble investigating faculties, (--when properly exercised and improved to a competent degree of perfection) which we find actually implanted in the very spirit of our minds, wou'd, as appears from the truly admirable works and brave actions of the wiser heathen, teach us, that there was a **PRINCIPLE**, or **SPIRIT**, in man; which, though closely united to his animal parental body, and so affected with its pleasures and pains, was yet notwithstanding really distinct from it, and of a superior **DIVINE ORIGINAL**.

“ **GOD**, **WHO** made the world and all
 “ things therein, **HE**, (*ὁ θεός*) being **LORD** of
 “ heaven and earth, is to be worshipped, not
 “ with men's hands, as though **HE** needed any
 “ thing; seeing **HE** giveth to all life and breath
 “ and all things; and has made of **ONE**
 “ **BLOOD** every nation of men, for to dwell
 “ on all the face of the earth; **HE** is, I say,

“ to be worshipped, not with men’s hands,
 “ but in SPIRIT and in TRUTH.

“ For in HIM, WE live and move and
 “ have our being; of this some ^(true) of the
 “ heathen poets were sensible, when they said,
 WE are HIS offspring.

(Acts 17. 24, 25, 26, 28.)



“ GOD, WHO made the world and all
 “ things therein, HE, (see) being LORD of
 “ heaven and earth, is to be worshipped, not
 “ with men’s hands, although HE needeth any
 “ thing; being HE giveth life and breath
 “ unto things; and has made of ONE
 “ BLOOD every nation of men, for to dwell
 “ on all the face of the earth; HE is, &c.

PART



P A R T. II.

T H E

N A T U R E

O F T H E

Human Rational Soul.

YOU have seen, that THIS SOUL cannot be corporeal, or of human extraction, and since there are but two sorts of beings, body and spirit, if it is not the one, it must be the other.

Most certain it is, if we know any thing at all of matter, we know, that, by itself, it is insensible, extended, solid, divisible, passive only; for if nothing stirs this, that, or any parcel of mere matter, it will never stir itself.

Now equally certain it is, that if we know any thing at all of our own selves, I mean,

our

our souls ; we know, that we are by them conscious of our own existence, individuality and actions ; that we have a great degree of liberty, precious liberty, and can move our material bodies and the several members of them, just as we will, and what is more still, and deserves to be well weighed and ponder'd,

-----We can govern and conduct ourselves by a superior sacred LAW, in our own minds, quite different from and far above the law of gravitation, mechanism, or even the LAW, in our animal bodies.

The wiser heathen were sensible, very sensible of this supreme ROYAL LAW, or RULE, in their rational souls and named it, like masters of thought, the general and golden rule of human actions ; which may in brief be comprehended---in the right knowledge and love of God and our fellow-creature.

THESE are the two great commandments, in which all the rest are involved, these two comprehensive rules that superior intelligent free Spirit in our head sees and will reverence and obey them for Conscience sake.

THIS

THIS is another superior spiritual **PRINCIPLE**, implanted in our rational soul, that never fails to treat us, as we treat it, that wou'd even sacrifice the human animal body, rather than break in upon that great metaphysical and moral **LAW** above.

Sure it is very easy to perceive something within us, that directs the motions, that exercises the parts and preserves the life and health of our animal bodies; that sympathizes with its neighbour, or its country in imminent danger or distress; that consulteth with itself, its friends and the friends of its country; that seeks and sends abroad, when any maladies, misfortunes, or dangers appear, for help, to save itself, its friends, or its **COUNTRY**.

Plain therefore it is, that this internal intelligent preserving and public-spirited **PRINCIPLE** must be something very different from and far superior to the human animal body, which it directs, takes care of, governs and yet wou'd and does often sacrifice in a brave, in a very extraordinary manner, either to save its **COUNTRY**, itself, or its friends.

The

The human animal body, it must be confessed, is a most curious system of innumerable parts, most artificially shaped, extended, inserted, joined together and compacted; yet sure it is not merely its shape, tension, the fit insertion, elasticity, or harmony of its parts, which thus move, manage and govern it upon particular emergencies.

“ A ship, says a late learned writer, wou’d not be fit for navigation, if it was not built and provided in a proper manner; but, when it has its proper form, and is become a system of materials, fitly disposed, sure it is not this disposition, that governs it.

“ It is **THE MAN**, that other superior intelligent free substance, who sits at the helm, that does this.

“ So our vessels, or terrestrial tabernacles, without a proper organization and conformity of parts, wou’d not be capable of being acted, as they are; but still it is not the shape, or modification, or any other accident, that governs them after this remarkable manner; there must be at the helm something distinct, intelligent, free, despotic.”

It is, in fair truth, **THE INNER-MAN**, *ἡνὶ οὐ*, residing in the region of the brain, as in a watch-tower, **WHICH** looks out, dictates to, moves and turns about the animal body, just as it pleaseth.

For what else can that **SOVEREIGN POWER** be, which maintaineth such an invisible empire there? that which putteth forth itself, when the furious blood boileth and the rebel-appetites and passions rise high and says, "peace, be still; hitherto have ye gone, but no farther."

Sure this **DICTATOR** within us must be something distinct from, and far superior to, the animal-body, its parts, appetites, passions, &c. which it thus governs and gives law to, *sic volo, sic jubeo* is its true natural prerogative.

In short, this Great Commander in every good man, is the pure intelligent free **SPIRIT**, **WHICH** has its general and golden rule and witness too within itself; **WHICH** smiles at what is called **FORTUNE**, or **FATE**, and will do the thing, which is right.

When I begin to move my body, or any part of it, as the hand, the feet, the tongue, which are all obsequious to my **WILL**; I do
this

this arbitrarily, in the twinkling of an eye, for some reason, or end; the means to come at which, I have before concerted within myself.

Now does this look like motion, merely accidental, or mechanical? can bare matter (which of itself can never begin to creep, or be properly said to intend any thing) lay schemes and give particular directions to the members, nerves and spirits of the brute-body, how and when to execute them, in order to gain a point, win a battle, &c.?

Moreover we not only move our material bodies and the members of them, at a particular crisis, upon political motives, military arts, or prudential considerations, but also for civil, moral, or religious reasons, imparted by words, or writing from others.

Nay a shrug, the least wink, or gesture, upon some great occasions, will influence and alter our conduct,---in moral matters.

But now, in such cases, no man can say, with any shew, or shadow of reason; that the bare words, spoken or written; that the mere sound, motion of the pen, shrug of the shoulder, or cast of the eye, can materially, by the mediation of the air, cause the reader,

reader, hearer, or observer, to move and act in any determinate manner.

And sure it is impossible, that the argument, the advice, the request, the item, or hint, which are all immaterial things and convey'd in the said words, writing, motions, and gestures, shou'd make any impressiion upon a material soul; which in itself can be none otherwise impressible, but as material organs, or a piece of wax are.

Sure such a soul cannot be both Reader and book.

The Reader, or Interpreter, therefore, residing in the head of man, must be such a superior, immaterial, thinking, active, moral principle, as is not only distinct from its body, brain, &c. but quick and apprehensive of the meaning and drift of these things; and really independent, as to the existence and exercise of its rational accountable faculties, on the human animal body, or any of its parts.

These all are merely instrumental, made most artificially, in the beginning, of earth by the hand of GOD to serve the rational soul in this present probation-life.

Hence

Hence they now soon decay, grow old, and at length lose their instrumentality and return finally to their original mother earth; but with **THE SPIRIT** of man, according to the great **CYRUS**, it is not so.

The more we endeavour within ourselves to raise, even in our imagination, such an intelligent free agent, as **THE SPIRIT** of man, from any principles, out of any particles, or seed, merely material, earthly, or parental, the more **THE LIGHT** within us remonstrates against the possibility of it.

We must then have recourse, in this case, to some distinct superior spiritual principle, it being, in my humble apprehension, as much beyond the power of bare matter, however formed, qualified, disposed and moved, to produce such a living intelligent free-agent, as it is above the power of mere nothing to produce matter.

When we propose, argue and discourse with ourselves, as we certainly can, about the nature and attributes of **THE FIRST CAUSE**; or about the manner of our future existence after this bodily life with **THIS GLORIOUS CAUSE**; we are then forced, as it were, to believe, that our souls
may

may exist at least as well without, as with the body.

Such a body, as I think, cannot be deemed necessary to the performance of these superior spiritual functions ; which seem to have no connexion with and are clearly above any properties in bare matter, in any circumstances whatever.

The most subtile and spirituous system of matter, situated and moving in the human brain, amid the heads of the finest fibres and nerves, must (supposing none other spiritual principle to be superadded to it) be as remote from any powers of this noble nature, as the most solid parts, the very bones.

For situation, tenuity of parts and quickness of motion are but accidents of matter, and who is so egregiously stupid, or abandoned, as to ascribe such abstract reasoning and faith to any accidents ; whose very existence depends on their inherence in some subject.

Let any man, whose judgment is free from prejudice, clear and good, consider, in his cool hours, his own rational faculties ; such an one will soon be satisfied, that his rational soul, in which these faculties are, must be a

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distinct

distinct spiritual, accountable principle, provided by THE FATHER of spirits and deposited, in his good time, by way of probation, in his head.

For in this part this spiritual substance resides, is confined, in order to receive thro' the several organs, nerves and spirits of the brute-body impressions and images from external sensible objects, or the great book of nature ; which is fairly laid before, or presented to its view ; that it may look into it and learn to spel out somewhat of the GLO-
RIOUS AUTHOR.

For the invisible things of H I M are clearly seen in the visible.

Here it deserves to be well observed and considered soundly, that the spirits, nerves and those noble organs of sense and information, so curiously formed and wisely placed so near the brain, are not for enabling the rational soul to perceive the impressions and images of objects in its imagination,-----but only for conveying them thither, where this ruler of our nature resides, sees, peruses and reasons upon them.

For the eyes, &c. thro' which I see, are but merely instrumental, just in the same way

way to me, who use them, as a pair of spectacles are to the person, who uses them, so they wear away, in like manner, grow old and useless.

But am I, when these natural spectacles and organs of mine decay, lose their instrumentality and fail, am I then to fail too? am I then to be buried at last for ever with this brute-body of mine in the dirt, or dust of the earth? GOD forbid.

Sure we may reasonably believe, if our souls cannot possibly subsist, except they be invested with some body, that they will, when their gross brute-bodies die, if they do well in them, be provided immediately, or cloathed, by THE FATHER of spirits, with new, far better, more finely organized, pellucid bodies in every part and so flit, or ascend (like and with Angels) into a superior coelestial state of being.

Some have been and now are of opinion, that the rational Soul, residing in the brain, is there most intimately united to, or inclosed within a fine ethereal luminous body, or spiritualized vehicle, *σῶμα αἰθεραίο, ὄχημα πνευματικόν* distinct from the gross parental-body, and that this subtile splendid inner-body, when it is

well purified by its spiritual inhabitant in this life from the pollution, contracted from the gross body, goes away with the spirit at the point of death and enjoys future refined pleasure and felicity along with it.

But thus distinct are the human rational-soul and its faculties from the gross mortal parental-body and its organs.

Farther yet, plain it is, that the faculties of seeing, hearing, distinguishing and choosing, in a *physical* sense, do not of themselves constitute the definition of an human rational soul, which, in reality, has many other superior noble faculties.

-----For this our Soul can exercise itself freely from internal motives and principles upon virtuous, or vicious objects, and so get good, or evil moral habits and raise, by reflex thoughts, great hopes, or horrid fears, within itself, of future rewards and punishments after this short uncertain life.

Suppose then, we do admit, that there are souls in brute-animals; Souls, that really are distinct from their bodies, and have actually in them a power of seeing, hearing, distinguishing and choosing, in a *physical* way, yea some sense and reflexion upon their own superior
cunning

cunning, or strength, whether they be of one and the same species, or not;

Admitting all this, I say, will it follow, that therefore such sensitive, or sensible souls in brutes, though really immaterial, are for this reason upon a level in the scale of being with the superior speculative rational Spirit in the head of man? no, by no means.

Πάντων δὲ μάλιστα αἰχύνει σαυτόν,

Above all things revere thyself.

Οὐ γὰρ ἐμὴ ψυχὴς ἀνταΐξιν.

To stand up in this cause, to put forth our abilities to the very utmost, in opposition to mean-spirited poor perverse disputers, to shew (like FREE-THINKERS INDEED) in the fairest and strongest light, the natural superiority of our species; to prove beyond contradiction, or cavil, THE ACCOUNTABLENESS of man to his MAKER; to reach him his duty to himself, to his family, to his followers, to his neighbours, to his King, to his Country, to mankind.

-----These are deeds and offices, that will bear reflexion, that will bring down a blessing and a lustre upon human-affairs; that will raise and restore our imperfect nature to

its first estate, that internal original **RIGHTEOUSNESS**; which we ought all to hunger and thirst after, as **THE TRUE BREAD**, as **THE LIVING WATER**; which will sustain and nourish our souls for ever, even to eternal life; which the souls of brutes are naturally absolutely incapable of.

To entertain, to propagate unworthy, base, brutal notions of ourselves has a direct tendency to root out of our very Hearts, all the principles of honor, ingenuity and good-nature; this is the high-way to infect the fountain-head of all sound morality, (as well as divinity) to ruin civil society and government.

For he, who proposes to die, like a beast; he cannot be fit to live among men, much less at the head of communities and kingdoms.

To endeavour to perswade men out of a belief of things; which, for ought we know to the contrary, may prove true, is unfair; to do this often in points, which highly concern their well-being and happiness, is injurious; especially when such a belief is not attended with any considerable calamity in other respects.

But

† But further, it is both unjust and uncharitable to civil society and government to endeavour to root out of men's hearts, those great restraints from oppression and violence, which our Christianity has laid them under; the powerful influences of which, are a mighty security to peace and order and have their useful effects, in many cases, that human laws cannot reach.

The strongest security, men can give, one to another, is an OATH; THIS, in christian countries, is taken upon THE HOLY GOSPELS: but now; as the obligation of the OATH, thus taken, arises from the BELIEF of the truth of those GOSPELS *i. e.* of the threatnings and judgments denounced by them; what hold can such an OATH take on the Conscience of an Infidel?

Sure then the promoters of infidelity may be deemed public enemies to civil society and government.

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But

† To discover error in axioms, grounded on facts, is like the breaking of a charm.—The enchanted castle, the steepy rock,---THE BURNING LAKE disappear. Vid. *Ld. Bolingbroke on the use of retirement and study.* Vol. II. pag. 173.

- But to return to our Philosopher.

- Alas! the souls of mere animals, if they have any, distinct from, are, in comparison, like their bodies, *viz.* prone, groveling, sensual, without any free noble instincts, or rational generous aims, their belly is their God.

- Some philosophers and divines have taught, that there are two distinct souls in man, *viz.* a sensitive and a rational soul, admitting this; yet I insist, that the life, which displays itself in the exercise and acts of the rational soul, is as different from that, which appears in the excursions and indulgence of the sensitive soul, as the light, that glitters in A DIAMOND, is from that, which faintly mimicks it in a pebble.

For the souls of brutes are determined; or determine themselves intirely according to the present influence of external objects on their senses, or the immediate impulse of their base bodily appetites; over which they have no speculative spirit, moral governor, or judge; nor any rational system, or law in their memory, as we have, to regulate an injurious appetite, or subdue the violent instincts of passion by.

---Hence

to ----Hence it is, that mere animals of every sort are exempted from moral obligation and the restraints of LAW.

----Because they are not endued with such measures and degrees of reason and liberty, as enable them to judge concerning the nature of causes and effects.

They can neither form to themselves a metaphysical, or moral rule; nor follow, or consider such a rule, as **THE DIVINE WILL**; when formed, or reveled.

Hence we read in the Jewish history, that the owners of cattle, notoriously vicious, or mischievous, were accountable for the damage, or mischief done by them.

But to make this grand point out, (*viz.* the superiority and Accountableness of our rational soul) better, after the most satisfactory manner, good; let us, who believe, have recourse to Divine Revelation.

THE WORD of GOD is THE WORD of GOD. Happy are we, who have it; for this discovers plainly to us, after a fine philosophical manner, the great difference between the sensitive brutal and the rational moral soul of man.

For

- For when the brutal, or parental part of man is destroyed by death; we see, what becomes of all its terrene parts; we see, they all descend naturally; they all were originally from the earth and then they all descend, or return to it.

But the rational soul descendeth not; for it, (being a superior spiritual, conscientious, accountable principle,)---then ascendeth of itself upward, such is its very nature, till it arrives at, or is conducted to the proper mansion, or station, appointed for it; till it appears naked, as it is, before the true seat of Judgment, to receive the sentence of pardon, or condemnation, according to the things done in its parental-probation-body.

“ For, when the dust shall return to the
“ earth, as it was, the spirit shall return un-
“ to GOD, who gave it.

Here you see plainly the different nature and original of the spirit and the animal-body of man: here you see, that they go accordingly two quite contrary ways at death.

The spirit of a beast then returns, or descends of itself downward to its congenial mother-earth.

The

The spirit of a beast has the same natural tendency downward with its terrene body, it has the gravity of a corporeal substance, and cannot peradventure have any other being, or subsistence, besides that, which arises from the exquisite frame, or contexture of those particles, or ingredients, which enter into the constitution of the Beast.

With GOD all things are possible, HE created man to be immortal; yet man is now, thro' his own levity and disobedience, subject to death, as well as beasts; all now go to one place; all originally are from the dust and all turn to dust agen. In this respect, man indeed is so reduced, even to the same level with the beast,

---Yet stop not here; but proceed and take the Preacher rightly; for he is here speaking of the human animal, or parental-body; sure there is another superior spiritual part, (ὁ νοῦς ὁ θεῖος) whatever the vulgar, or prophane (who make up the majority of mankind) may from such promiscuous fatal appearances imagin to the contrary.

For alas! as the inspired Preacher goes on, -----who knoweth, *i. e.* how few, in comparison, are they, who consider impartially,

partially, who distinguish SUBSTANTIALLY, between THE SPIRIT of a man, which goeth thus upward to GOD; and the *Spirit* of a beast, which goeth so downward to the earth?

---Here you have the true philosophical DISTINCTION fairly made; which is perfectly agreeable to right reason and the true nature of things.

Man is a being self-evidently made up of two such parts, one of which is from above, vastly superior to, quite different from, the other, in its very nature, taste and tendency, naturally formed for subsisting after this bodily life, naturally ascending up on high to its TRUE FATHER, naturally capable of giving HIM an account of the things done in its parental probation-body.

The wiser heathen always counted the earth the mother only of the human animal body; as to the rational soul, they said and taught, that it came from and was to return to the supreme DEITY, and stand accountable for the things done, during its confinement, or pilgrimage in its gross-body.

Upon the whole; mere animals are vastly inferior to man, as they have not any notion,

or

or rather, as they are naturally incapable of having any notion of the **DIVINE WILL**, the nature and perfections of the **FIRST CAUSE**, of **MORAL** good and evil, and of a future Judgment, &c.

Let us therefore, in the name of **GOD**, take good care, that the **LIGHT**, which is in **US**, become not, thro' our own defaults, darkness.

For he, who maketh no difference between **THE SPIRIT** of a man; which of itself goeth thus upward, at the point of death, to **THE FATHER** of spirits, and the *Spirit* of a beast, which then of itself goeth so downward to the earth;

Such a one, I say, may be guilty, in the sight of **GOD**, of as much presumption and absurdity, as he is, in the sight of men, who contends, that there is no difference between the day and the night.

For the human rational soul and the soul of a beast may be as different, the one from the other, as the most visible, or palpable darkness and the light of the **MERIDIAN-SUN**.

GOD

GOD (ten thousand times brighter, than **THIS SUN**) created man to be immortal and made him to be an image of his own **ETERNITY**.



PART



P A R T. III.

T H E
 EXCELLENCY
 O F T H E
 Human Rational Soul.

THIS SOUL can draw, as I may say, the heavens, as well as the earth, into the region of its own brain, under its inspection, and there consider all the parts in the world, visible even through telescopical glasses, so contracted; which are all really subject to its superior speculative operations and spiritual remarks.

Some parts, some very considerable parts, in our eyes, of the material universe, viz. those, which constitute our solar system, are constantly moved about and forwarded in their respective stations and courses, (for wise ends

ends and good purposes) round THE RADIANT PRINCE of the lights of heaven, residing in, or near the centre, and projecting from every particular point his bright and benign beams of Light and Heat equally to all, within the sphere of his glorious activity, after such a very regular, naturally unaccountable and yet periodical manner, that they themselves really point out the infinity of the MOVER's wisdom and goodness, speak, as I may say, and even sing, in their coelestial courses, of his immense uniform divine power.

The unwearied SUN from day to day
 Does his CREATOR's power display ;
 —Soon as the evening shades prevail
 The MOON takes up the wondrous Tale ;
 —Whilst all the stars, that round her burn,
 And all the planets, in their Turn,
 Confirm the tidings, as they roll
 And spread the truth from pole to pole.
 What? tho' no real voice, nor sound
 Amidst these radiant orbs be found ;
 In reason's year they all rejoice
 And utter forth a glorious voice,
 For ever singing, as they shine,
 —The HAND, that made us, is DIVINE.

O LORD! how great are thy works! thy thoughts are very deep! they shew the supreme brightness and glorious Majesty of thine everlasting Kingdom to men.

For hence, we have that agreeable and useful VARIETY of times and seasons, days and years, which all arise from the regular periodical revolution of these heavenly bodies.

Plain it is, that they all proceed uniformly, according to certain general laws, which, in the beginning, must be established and continued ever since, constantly in them for these great and good purposes by the great AUTHOR and MASTER of Nature, in whose hands are what we call *Fate* and *Chance*.

We see this our earth and the heavens going, as they have gone for several thousands of years, (according to the most ancient and authentic history) their several courses after the same manner and affording us day and night, heat and cold, seed-time and harvest, so giving us richly, through our own labor and honest industry, all things, every year, to enjoy.

We see bread-corn, fruit-trees, herbs, flowers, &c. how they arise by the benign
H influences

influences of the heavens from their several seeds, or roots and array themselves, as I may say, annually, first with their peculiar proper blades, curious leaves and beautiful liveries, and at length yield, (----when man behaves well to his MAKER, the MASTER of universal nature) at their several seasons, their proper genuine fruits for his use, entertainment and comfort.

So it is, if we rise higher in the scale, for we find all sorts of fish, beasts, birds, &c. most curiously formed and fruitful in their respective seasons and elements after their kind and made subservient, profitable and innocently amusing to the sons of men.

“ How manifold are thy works ! in wisdom hast thou made them all ! the earth is full of thy riches, the riches of THY GOODNESS to us !

MAN has all things here, put most bountifully in subjection under his feet ; he is by far the most noble creature visible ; ----when he lives, like himself, up to the DIGNITY of his superior nature, he is in reality worthy of DIVINE FAVOR.

INNOCENT ZEALTON

This

This had been the most excellent advice; if the Author had instructed us, how we might attain this self-knowledge; for this advice points (not at the human body, or any of its parts) to the superior nature, the true abilities, the genuine genius and divine capacities of the human rational soul; which originally was formed in **THE LIKENESS**, and still harmonizes with the mind and will, of **GOD**.

But this soul cannot be represented to us by our imagination under any corporeal image; we cannot therefore know it by ideas; yet notwithstanding the knowledge, we have actually of ourselves by inward sensation and reflexion, is very clear, lively and active,

THE SPIRIT of man in itself is invisible, now, for wise reasons and good purposes, no doubt; we cannot therefore form any, the least direct idea of it.

But as the invisible things of the great **CREATOR** and **PRESERVER** are clearly seen by us in his visible creatures, so we may form a very satisfactory notion of our Rational Souls from the noble natural capacities, faculties and operations; which we, upon the strictest scrutiny, find in them.

For if we retire and examine with a free spirit our own selves ; we shall find that the Examiner must be something in reality very different from and far superior, in its very nature, to the material animal body. This is self evident.

For the rational soul, as was observed above, not only moves, guides and governs this body, its organs, members, appetites, passions, instincts, just as it pleases, but upon occasion it denies, subdues, regulates and purifies them, in the same manner.

Besides the rational soul sometimes cutteth these members off, burneth, or plucketh them out,----voluntarily, and that without suffering any loss, or diminution at all in its own superior nature, or noble rational faculties.

Moreover, all these things the rational soul will do, not only to save, to prolong the life of the mortifying parental-body, (which in comparison it maketh none account of) but for moral, or religious reasons.

----That it may provide in a better manner for those of its own house ; or prepare itself better for a future state, or judgment, or ----that he may do some very signal service to

to true Religion and virtue in the day of trial, or adversity.

Such were the noble ENGLISH PRELATES, those shining Lights in Queen Mary's reign, who kept THE FAITH, as it is IN JESUS, maintained the Truth and finished their course gloriously.

These are such truths and facts, as no man, who knoweth any thing of history, or human nature, can either deny, or attribute to any spirituous parts, or system of mere matter.

To consider and see, as it were, the Nature and Attributes of GOD in his Works of Creation, Providence, or in our Redemption, to reason and discourse with ourselves about our duty and obligations, as we certainly can, to so great and glorious a BENEFCTOR.

These, and such as these, are very spiritual and truly sublime meditations.

As to brute-animals, we may safely assert boldly (whether their souls, if any they have, be material or immaterial, cogitative or incogitative) that they are quite incapable of seeing the infinite nature, power and moral perfections of THE DEITY in his visible works,

which they cannot contemplate, love and imitate, as we can.

Some brutes, as was noticed before, have more remarkable organs and instincts, than others, and seem not only to hear, to see, to distinguish and choose things, which are before them ; but also to remember things past and to provide for, or against things to come.

But take notice ; for plain it is, that these curious organs, these larger instincts, these remarkable powers and provisions respect only the preservation of the animal-life, the continuance of the species, or the natural things of this present world.

Hence we may assure ourselves, that whatsoever these boasted INSTINCTS may have in them, that looketh like thought, foresight, memory, or recollection, they have nothing at all in them, that looketh like TRUE RELIGION, or VIRTUE, of which FAITH in GOD is the Foundation.

If any Materialist is of opinion, that brute-animals of any sort, or size are capable of moral virtue, or this belief ; let him, who is thus opinionated, shew it, and I am silent for ever.

In

In fair truth, this faith and virtue are the prime properties, the peculiar characteristic, the royal prerogative and distinction of man.

Hence HE was formed not prone, or *deditus ventri*, but erect in body, speculative, very intelligent and free-----that he might look up with ease and pleasure, that he might consider soundly the heavens; where the great Glory and over-abundant Goodness of GOD are clearly seen by such an one.

Who can reflect upon that vast great Light, THE SUN, not only as he rises so regularly, giving light, heat, life, &c. to all things here,----but as he causes the vapors and exhalations to ascend, chiefly from the great and wide sea, (which, whatever we may fancy, is most useful on this account) as well as from the ends of the earth, up on high, there to veer about and ride IN A FINE VARIETY of clouds, or sky, upon the wings of the wind, till they come over and cover the earth, just as HE pleases, “WHO
“ bringeth the wind out of his treasures.”

Thus and then,----when these vapors and exhalations are cleared from their salts, pure and fresh after this fine philosophical divine

H 4 manner

manner, then and not till then, behold, HE,
 “ WHO covereth himself with the most glori-
 “ ous light, as with a garment; HE, WHO
 “ stretcheth out the heavens, like a curtain;
 “ HE, WHO maketh the clouds his chariot
 “ and walketh upon the wings of the wind;”
 HE condenses them with his finger, and
 so causes them to descend, just where HE
 pleases, -----gradually, as from a water-
 ing-pot, in soft drops, periodical rains, re-
 freshing showers, gentle dews and fruitful
 seasons, so filling our unthinking heads and
 ungrateful hearts, with food and gladness.

Pray, stay here, consider.

How divine is the power, how amiable is
 the wisdom, how great is the goodness and
 how great is the beauty of HIS PROVID-
 DENCE!

Well does the Psalmist break out in a fit of
 fervent devotion----“ O praise God in the
 “ firmament of his power, praise him for
 “ his deep divine thoughts and noble acts!
 “ I will praise THEE,-----THEE, that
 “ makest the out-goings of the morning and
 “ evening to praise thee; thus THOU vi-
 “ sitest the earth and blestest it; THOU
 “ makest it very plenteous; the river of
 “ God,

“ God, (the clouds of heaven) are full of
 “ water, THOU preparest their corn; for
 “ so THOU providest for the inhabitants of
 “ the earth.

“ THOU waterest her furrows; THOU
 “ sendest rain into the little valleys thereof;
 “ THOU maketh it soft with the drops of
 “ rain and blestest the increase of it; THOU
 “ CROWNEST the year with thy good-
 “ ness, and thy clouds drop fatness.”

Hallowed therefore be THY GREAT
 and GLORIOUS NAME,-----but chief-
 ly let us US bless THEE for creating US
 after thine own image, with such superior
 light and knowledge in our souls, that we
 might see and set forth thy glory.

For this superior speculative god-like SPI-
 RIT appears only in man.

MAN has likewise another peculiar and
 very sacred power, or principle, as was ob-
 served above, implanted in this his superior
 SPIRIT-----a power of judging before and
 reflecting after actions are done; whether
 they are done with a good, or evil view;
 whether the doer followed his worldly, his
 base appetites and gross passions, like brute-
 beasts, which have none understanding, no
 moral

moral judgment, no general golden rule ; or resolved, like himself, rightly and bravely against them, by attending diligently to the direction and authority of superior guides.

So faithful is this **DIVINE MONITOR**, (for it is planted in our rational soul by **GOD**) that it does and will expostulate with us, as in **HIS** stead, when we act, or even propose to act with a bad design.

Such a Judge, such a Counsellor and Representative has man always near, very near, even in his own breast ; which will never fail to treat him, as he treateth it.

Seriously, such a **SUPERIOR** Creature is **MAN**, that he cannot but have some view of a **MORAL** Tendency in every thing, he does,----this is the peculiar nature of human actions and what makes **US** in reality accountable for every thing we do, or say.

When man follows his nature and inclinations in the worst sense ; when he becomes brute with reason,----yet still, even then he acts with a consciousness, which brutes have not, that his conduct is base, beneath himself and far worse than brutal.

THE RATIONAL SOUL, even in such a state of ignominious bondage, cannot
but

but assert its native right to rule over and direct the animal-body and will condemn even itself in the things; which it alloweth.

----Does not even this shew plainly the inherent excellency of this soul, tho' most hideously immerst in the very dregs of the FALL?

Such a preposterous inverted condition, in which our sovereign faculties are made subservient to our corrupt proud appetites and violent rude passions, is the most despicable depravation of human nature, most highly abominable in itself and fatal in its consequences.

Such, as have abused and trampled upon their divine liberty and powers to such a great and hideous degree, as to invert and employ their rational faculties against their very MAKER, and all that is serious, amiable and valuable in human life; such, I say, cannot but be most severely accused by their own consciences and must expect to be treated with the strictest justice and rigor by HIM, ----WHO bought, as well as made them, that supreme JUDGE; who is all knowing, as well as almighty to inflict condign punishment.

Besides

Besides these men, if we may call such men, are the very worst members of civil society and Government; because their principles and secret practices are destructive of every thing, that is truly great, or good, in human affairs.

Such dismal Free-thinkers, in their secret free conversation on religious subjects, raise none, but gloomy LUGUBRIOUS ideas in our minds.

Let such therefore be driven from men, or avoided, till their hairs are grown, like eagles feathers, and their nails like birds claws, or RATHER, till their REASON returns; till they come to themselves and see and feel, that man was made in the similitude of GOD, not to challenge Him, not to walk in pride, not to make an idol of his poor parental-body, but to keep it pure, to do justly, to love mercy, to walk in humility, faith and charity, to keep his conscience void of offence toward GOD and toward man.

But now;

---Nothing, none arguments shew THE DIVINE superiority, the real original Righteousness and Excellency of the human rational soul in so clear, so convincing, so satisfactory

factory a light, as those of a MORAL, or virtuous nature and tendency.

TRUE RELIGION and VIRTUE in the result, are one and the same, in the same interest ; for they always fall in and conspire with each other, by the same methods, to restore and refine the human RATIONAL soul.

This soul, when well-watched and duly cultivated by parents,----a duty highly, very highly incumbent on them ; who should keep their children clear and free, as far as now may be, from false notions, irregular rude passions and bad examples.

---- For this superior soul, I say, has still, even now, not only a natural capacity for, but a latent internal invincible love of truth and pure virtue.

---- VIRTUE seems to me to be founded first of all in the pure true love of our own selves and our fellow-creature ; whom, as he is, in all points, like, we are to live with and love, even as we do ourselves ; right reason, truth, the nature of things will have it so. Pray, stay here, consider.

---- THIS LOVE must be the surest foundation of health, long-life, &c. THIS LOVE

LOVE must be the safest and best cement of private Friendship, civil Society and Government; which are the greatest and best blessings, we can enjoy in this world. **THIS LOVE** is the sole true preparative for the felicity of the next.

HOPE, FAITH are, in comparison, short-lived, temporary virtues; **LOVE** reigneth for ever in heaven; **LOVE** is the beauty of Angels there, and the very essence and glory of **GOD**, for **GOD** is **LOVE**.

Certain it is, that we are capable of knowing, loving and doing our duty to ourselves and our fellow-creature, before we are capable of knowing, loving and doing our duty to **GOD**.

THE DIVINE BEING, as **HE** is **THE PURE SPIRIT**, absolutely invisible; **WHICH** no mortal man has seen, or can see, we must pray to after an abstracted and metaphysical manner, I mean, with **HOPE** and **FAITH**.

Now these require, in my humble apprehension, some good degree of knowledge, some considerable improvement and application of our intellectual and moral faculties.

Sure
LOVE

Sure then such HOPE and FAITH belong not to little children, but to them, who are grown somewhat up; who have had their senses exercised in the contemplation of GOD thro' his visible works; wherein even such may see HIM, as in a glass.

For these works lead such directly into a necessity of owning, that there must be such a BEING at the Top, or Head of them.

But now, we find little children very capable of true, or sincere love, humility, justice and goodness, both as to themselves and their fellow-creature.

This superior natural capacity, or latent spark of reason, these fair first seeds, or virtuous principles are, in reality, THE LIGHT within us, which when it is kept clean and clear and made active by parents, (whose office this is) will in good time be sufficient to see, to speak, and act for itself.

Yet now, in the beginning, if great care is not taken; if the native soil is not very well watched and the ground constantly weeded, rightly tilled, sowed and guarded; the Tares, *i. e.* false lights, perverse fancies, irregular rude passions will soon creep into and spring up apace in our present TEM-
PE-

PERATURE and choke the little good seed,
the twinkling true light from on high.

Consider, I humbly beseech you, in the
name of HUMAN NATURE, you, who
have children,----one Inch of the good mo-
ther is better, far better, than an Ell of the
book, or the rod.

* For there are now, tho' we be fallen,
far fallen from ORIGINAL Righteousness;
such precious virtuous seeds, such little rays
of light and truth born still with us; these
are the things, which in human nature rise
now with a little parental care, judicious dis-
cipline and instruction, into rational and at
last into religious principles, so they constitute
the LIGHT, the General-golden-rule with-
in us.

For

* *Nunc parvulos nobis dedit igniculos, quos celeriter
malis moribus, opiniobusq; depravati sic restinguimus, ut
nusquam NATURÆ lumen appareat; sunt enim in-
geniis nostris semina innata virtutum; quæ si adoles- cere
liceret, IPSA nos ad beatam vitam NATURA per-
duceret; nunc autem, simul atque editi in lucem & suscepti
sumus in omni continuo pravitate & in summa opinionum
perversitate versamur, ut pene cum lacte nutricis errorem
suxisse videamur. Cicero Disp. Tusc. edit. dav. Cant.
lib. 3. præf.*

For NATURE ITSELF, joined to the help and light, we now have, will soon lead man in the way, he should go, and make his life at last truly peaceable, pleasant and happy.

But the fault, or great misfortune is, that children are no sooner born, than they fall, or are delivered into unskilful, foreign, careless hands; so that the TARES spring up *ab initio* speedily among the wheat; thus, I presume, it comes to pass; that such children seldom, or ever make any considerable improvements, either in sound learning, or true Religion and Virtue.

---- Children in this part of the world, considering the manner of their education and the examples, they generally meet with, seem to get too soon into their own hands.

But parents should reflect soundly upon and consider the primitive good seeds, those little native grains of intellect and good sense, as the very life, honor and glory of their children; for they, in reality, are sown, or implanted in their rational souls by God and the remains of the Divine Light, or Similitude.---Pray, read and inwardly digest the Parable of the SOWER;

I

Therein

Therein you see plainly in a familiar and beautiful similitude, that all depends originally on the nature of the ground,-- *i. e.* the natural capacity, the different dispositions and qualifications of children.

Some are born, it must be owned, with more genius, better parts and capacities, than others; this is constitution and the gift of God; happy are such,---when they make a right use of their superior endowments: yet still notwithstanding all depends generally on the good instructions, lives, examples of parents: because children, in the beginning, live mostly by imitation; their private and publick virtues spring originally from the lectures, lives and examples of their parents, who should never fail; when they go out; when they walk by way; when they come in; when they lie down and when they rise up; to shew them the good way.

Consider, parents are naturally under the highest obligations, are not children bone of their bone, and flesh of their flesh? do not the honor of their own houses, the good of society and the glory of their NATIVE COUNTRY, depend on this one Thing?

Consider

Consider again ; well begun, half done ; train up your children in the way, they should go, and when they grow up, they will not depart from it. Because to such it will shine more and more. So they will be fitly disposed and distinguish themselves early in a right manner upon good principles.

To obey the LAW, which THE AUTHOR of our superior nature has in effect written in our minds, is truly natural and agreeable ;-----to believe, to follow THE LAW, which HE has given, or revealed to us, by making it, so far as we can, to result from the right use of our own natural Faculties is NOW to us our NATURAL religion.

GOD still gives us THE GROUND and the GOOD seed, which it is incumbent on parents to keep clean and clear, to watch, to till timely, and cultivate judiciously, that the good seed sown, or received into it, may take root downward and bring forth fruit upward, some thirty, some sixty, and some an hundred fold.

Quicquid recipitur, recipitur secundum recipientem.

: God, as appears from all his visible works, is still, in the most universal manner, **BENEVOLENT**, especially to **MAN**.

We are still capable, thro' the assistance, which he has actually given us, of great and even glorious Attainments,

*Ἄνδ ἀγαπᾷς ὃ ἐπαίρεις ἡμῶν ἅλλαν
Μὴδὲ γένος πατέρων ἀνελκύνειν.*

PARENTS, EDUCATE YOUR CHILDREN.

We may fairly infer upon the full contemplation of **GOD's** visible works, that the first Divine property, that even the **DIVINE NATURE** itself consisteth in the most universal, over - abundant, impartial benign **LIGHT** and **LOVE** to man, his youngest prodigal Son; for we are really **HIS** offspring.

THE PRINCE of the Lights of heaven is a Glorious demonstration of the **DIVINE GOODNESS**. This will bear repeating.

THE DIVINE BEING, when we see **HIM** rightly in his visible works above and below, we cannot but love far better, than we do ourselves, our present life, most intensely, with all our hearts,

For

For our **RATIONAL** Soul, when its senses, its faculties have been properly exercised, in considering the heavens and the earth and its own inherent powers and dominion;

When it is rightly purified, penetrating, thoroughly improved and arrived to a competent degree of perfection, will, by no means, suffer any thing whatever, to come into competition with its love, or duty to **THE FATHER** of light and life.

Because **GOD** has given us all and still is infinitely able and willing (as appears in the fairest and strongest light from the stupendous manner of our **REDEMPTION**) to do more for us, even more than we can ask, or conceive; when we expose and lose our lives for **HIS SAKE**; who gave his life a **RANSOM** for many.

HE can raise us agen with the greatest advantages even from the dead to a future superior spiritual everlasting happy life.

But what cannot our great and good **CREATOR** do for such? **HE** can not only raise them in this manner, but also translate them, so raised, from this obscure sublunary earth, his foot-stool, in a moment, into his

heavenly Kingdom and give them thrones, truly great good offices, in his MAJESTATIC PRESENCE: where the light of the meridian-sun is, as a shadow!

“ But these are not the first principles even of the ORACLES of GOD; such strong meat belongeth to them, that are of full age; those, who, by reason of use, have their senses exercised to discern both good and evil. (Heb. 5. 14.)

Sure children require and have need of milk first; such is the true love of ourselves and our fellow-creature; these are the most natural, easie, obvious and visible duties; these serve to prepare, to civilize and polish human nature; these prevent our being cruel, unjust, and even unfair to the worst of men.

We may be displeased with, do ourselves justice, but we must not hurt such; we must leave them in the hands of GOD and his laws; vengeance is HIS; who made even such in his own image and knows best himself how to treat them; man is man, “ who-
“ so sheddeth man’s blood, by man shall his
“ blood be shed; for in the image of God
“ made HE man; Let DUELLING cease.

“ Be
3 I

“ Be ye angry and sin not, let not the
 “ SUN, that glorious exemplary good light,
 “ go down upon your wrath.

Keep yourselves pure, be sober, be vigilant : we seldom see things in a right, or true light : remember the case of Alexander and poor Clytus ; let us be cautious, how we drink : how we suspect, despise, set at nought, and much more, how we judge, censure, and above all, how we revenge ourselves upon our fellow-creature, by deed, or word.

Let us leave him to his own MASTER ; for we shall all e're long stand before the TRUE JUDGMENT-SEAT and receive justly according to the things done and said in our bodies.

But sure THIS JUDGE of all the earth has himself given us the FAIREST Example ; HE sought not, in the days of unjust and cruel treatment, his own temporary satisfaction, or gratification, but the glory of his Father ; “ HE came not to destroy men's
 “ lives, but to save them.”

When HE was affronted, reviled, HE reviled not again ; when HE suffered, HE threatened

threatened not; but committed his cause to HIM; who judgeth righteously.

Such righteous, humane, resigned behaviour prepares, cleanses and sanctifies our mixed nature.

But when we, upon good principles, proceed patiently, decently and bravely in this self-denying and humble path; it shines then more and more; so that we may perceive, we really are travelling towards a superior better, our truly **NATIVE COUNTRY**; where our **TRUE FATHER, THE GOD** of the spirits of all flesh, resides in his glory.

For **GOD** is not only just, but **GOODNESS** itself; HE never fails, for his **SON'S** sake, to give his holy spirit, yet in the most secret, tho' satisfactory manner, to those, who love, honor and imitate him.

Such spiritual assistance will enlarge our hearts, refine, strengthen our hopes and give us, what I may properly style **TRUE RICHES**, the clearest and most delectable persuasions and ideas of **THE DIVINE LOVE** and our duty to our fellow-creature.

THESE RICHES will never leave, nor be taken from us; **THESE** will support and protect

protect us at home and abroad, in the city and in the country.

THESE RICHES, when the arrow flieth by day, and the pestilence walketh in darkness, will save, give us spirits and make our face to shine.

“ Yea, though I walk through the valley
“ of the shadow of death, I will fear no
“ evil, for **THOU** art with me, thy rod
“ and thy staff they comfort me:

“ If any man, says **OUR SUPREME**
“ **DIVINE LAWGIVER**, love me, he
“ will keep my words, and **MY FATHER**
“ will love him, and **WE** will come unto
“ him and make **OUR ABODE** with him;”
viz. to enlighten his understanding, to rectify his will, to refine his affections, to restore him to his first estate, to remake him upright, even in the Image of **GOD**;

THIS, THIS is the great design of Christianity.

Hence it is, that **OUR SUPREME DIVINE LAWGIVER** recommends children, little children to the care of spiritual, as well as natural parents; **HE** knew their natural capacities, as well as their infirmities, and told his very Apostles, the first of them, plainly,

plainly, very plainly; that those children, which they rejected and turned away, had dispositions and qualifications; which they themselves greatly wanted, viz. humility, sincerity, mutual love, indifference, as to things of this world and an amiable simplicity and innocency of manners.

“Blessed, says HE, are the poor in spirit; for theirs is the kingdom of heaven.”

“Blessed are they, that mourn; for they shall be comforted.

“Blessed are the meek; for they shall inherit the earth.

“Blessed are they, who do hunger and thirst after Righteousness; for they shall be filled.

“Blessed are the merciful; for they shall obtain mercy.

“Blessed are the pure in heart; for they shall see God.

“Blessed are the peace-makers; for they shall be called the children of God.

“Blessed are they, who are persecuted for righteousness sake; for theirs is the Kingdom of Heaven.

“Blessed are you, when men shall revile you and persecute you, and shall say all manner

“ manner of evil against you FALSELY for
 “ MY sake, rejoice and be exceeding glad ;
 “ for great is your reward in heaven.

I am bold to insert these truly humane and yet divine BEATITUDES, with this view, viz. to shew my readers in the fairest and strongest manner, how they may recover that ORIGINAL RIGHTEOUSNESS, from which we are fallen.

Herein we see, that our SUPREME DIVINE LAWGIVER, who knew what was in man, requires these moral duties previously, first of all at our hands ;----as the best preparative, as the surest Foundation, as the fairest Testimony, and the most agreeable Proof, even of our Faith in, Love and Duty to, HIM.

Take notice,----GOD is a PURE SPIRIT, a mind, quite free from all mixture of matter ; whose voice, whose shape can neither be seen nor heard ; we cannot therefore converse with GOD, as with man ; we cannot by our goodness be profitable to HIM ; as we may to our fellow-creature.

For GOD has pure life, all perfection absolutely in HIMSELF ; HE therefore is neither the object of our senses, nor our charity ;

ty; we therefore must testify and shew our Faith in and Love of GOD by our humility, humanity, or charity to our fellow-creature; let his outward condition be, what it will.

For if we love not them, whose persons and wants strike our senses; because they are made like ourselves, equally in the image of God and stand in need of our help; we cannot with any shew of reason pretend to love GOD; who can affect our minds none other way, but by metaphysical reflexions and sublime meditations.

But these require such long laborious study, application and abstraction of mind; as few, very few, in comparison, can, if they were willing, allow themselves in, or are fit for.

Whereas the wants and miseries of our fellow-creatures, if we have any humanity, strike our very senses daily and hourly and move us by immediate strong impressions.

So that if we do not perform this easy, this obvious, this natural and visible part of our duty; which the very reason of the thing, as well as the express and peculiar favourite command of OUR LORD requires; we can hardly

hardly be supposed to discharge the far more difficult, the metaphysical part.

Sure then the one must be allowed to be a proper test of the other, according to the beloved Apostle, who (because of his humanity and great tenderness) lay in the very bosom of OUR SUPREME DIVINE LAWGIVER.

“ If any man say, I love God and hat-
 “ eth his brother, he is a liar ; for he, that
 “ loveth not his brother, whom he has seen;
 “ how can he love God, whom he has not
 “ seen ?” and this commandment have we
 from HIM, “ that he who loveth GOD
 “ love his brother also,” 1. John, 4, 20,
 21.

In fair truth ; we must know and love after a right manner the superior part of ourselves and mankind, in order to draw down the DIVINE light and love.

This superior light and love never fail, as we grow more and more capable by loving ourselves and our Fellow-christians rightly, than to descend, to illustrate, to corroborate proportionably, the moral principles and metaphysical ideas of all such.

“ He

“ He that has my commandments and
 “ keepeth them ; he it is, that loveth me,
 “ and he, that (so) loveth me, shall be loved
 “ of my Father, and I will love him, and
 “ will manifest myself unto him ; for to him,
 “ that has shall be given and he shall have
 “ abundance.

-----Thus such Christians recover now
 gradually under the holy Spirit of God (who
 searches and sanctifies our whole spirit and
 soul and body) the real ORIGINAL Righte-
 ousness, or DIVINE Excellency of the hu-
 man rational Soul.

So such grow agen, are born and renewed,
 thro’ the merit of our NOW all-glorious
 MEDIATOR into the similitude of GOD
 -----by observing THE ROYAL LAW
 in their own mind.

GOD made man upright, without any
 TARES in his constitution ; these were and
 are sown in us by THE TEMPTER. We
 cannot avoid thinking, because Right Reason
 will have it so, as well as the WORD OF
 GOD.

GOD made man, not like CAIN ; who
 was of that wicked one, and slew his good
 Brother.

GOD

GOD made man, not like SETH ; whom ADAM begot (not in the LIKENESS OF GOD, which he by the gross abuse of his liberty and Powers had lost) in his own likeness, after his depraved image. Gen. 5, 3.

This depraved parental earthly image is derived down and runs, more or less, in the inferior animal part of all the descendents from our first parents " that, which is born of " the flesh, is flesh," the effect can be but answerable to the Cause.

This parental earthly image, in process of time grew and prevailed to such an high and hideous degree, even in the posterity of SETH, (* when they, like the first, of human race, walked by sight, followed their senses and vain imaginations, in opposition to the Royal Law in their minds) that the MAKER of mankind even repented, that he had made man, and resolved to destroy the work of his own hands, and to raise up a new race from righteous NOAH.

For NOAH, notwithstanding the wickedness of the old world, stood up alone in the defence of the superiority of human nature.

He

* Gen. vi. 2, 5, 6, 7, 8.

He walked, not by sight, but with GOD ; for he not only believed God, and built the Ark, but he observed the ROYAL LAW in his own mind also ; “ Noah was a just man, he found grace in the eyes of God ” and walked with him.”

----God made man with wisdom in his mind, with rectitude and goodness in his will and affections,

Hence it is, that MORAL virtues (which have none other subject, but the human rational soul, its affections and actions issuing from them) are necessarily respected by our superior minds, as, in reality, MORAL virtues.

Herein stands, as I may say, the true ancient NOBILITY or DIVINITY of our souls ; for though these Virtues be really immaterial invisible things, yet we, our RATIONAL souls, made like GOD, see and love them too still, even now within ourselves.

The difference between MORAL good and evil is, in fair truth, quite natural ; it has an eternal foundation in our superior RATIONAL nature ; which cannot avoid distinguishing the actions of men, after this manner

manner, into good and evil, amiable and ugly.

For we see, within ourselves, as plain a difference between right and wrong, true and false, as we do outwardly between streight and crooked, white and black.

We are naturally as sensible of these essential MORAL differences in human actions, as we are of another sort of beauty and deformity in human Bodies.

Virtue and vice may be and really are, as I may say, impersonated, rendered visible, by some men, who study and take great pains to distinguish and shew themselves in quite different lights.

Thus we see and in our consciences cannot but love and admire MORAL rectitude, goodness and beauty in the just humane, humble conduct and fair characters of some: So we observe and in our consciences cannot but condemn and abhor the habitual obliquity, MORAL deformity and proud cruelty of others.

Acts of humility, humanity and compassion are the sweetest, the most delectable and satisfactory to our own hearts, (whilst they are tender and good) which such acts refine,

sublimate, sanctify and give the most solid, secret sublime pleasure to ;-----for it is much more blessed to give, then to receive ;---the more our real substantial interest is concerned in the practice of any duty, the higher obligations to it HE, in his great goodness, is pleased to lay upon us.

-----After this manner has our GREAT GOD and SAVIOUR mixed our main-duty and most lasting interest together.

For when we give, such as we have, prudently and proportionably for HIS sake to the hungry, to the thirsty, to the naked, to the stranger, to the sick, to the prisoner ; we so lay up in reality treasures in heaven ; we so lend actually unto THE LORD OUR GOD ; we make JESUS CHRIST our DEBTOR ; who will, in his own time, prove the very best PAY-MASTER.

For in the great day, when HE maketh up his Jewels ; HE will then, in the most remarkable and gracious manner, distinguish SUCH LOVERS of mankind, by placing them near himself, even at his own right hand, and saying most publickly-----COME YE BLESSED of MY FATHER inherit the Kingdom

[for]

dom, prepared for you from the foundation of the world.

For I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

And when these righteous Favourites, full of humility, surprize, modest true goodness, seem amazed and say, LORD, when saw we thee an hungred and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison and came unto thee?

Then shall the King of the Christian Church, sitting upon the Throne of his Glory, by his Great Power, produce those very little ones (*quantum mutatos ab illis!*) before Angels and men, whom they, for HIS sake, relieved and saved by their MORAL and DIVINE Goodness and return this most gracious answer, to THEIR ETERNAL HONOR and DISTINCTION, in the court of heaven.

“ Verily I say unto you, inasmuch as ye
 “ have done it unto the least of these, my bre-
 “ thren, ye have done it unto ME.

Thus by loving HUMANITY, or CHARITY here, we consign, like those, who traffic into remote foreign countries, a proper part of our fortunes into our own NATIVE COUNTRY; so we shall reap the everlasting benefit of it, (-----he, who soweth bountifully, shall reap also bountifully) when we arrive thither,

For our true CITIZENSHIP is in Heaven: where, I hope, all my readers names are, or will be written,

There and then shall such receive a glorious Kingdom and a beautiful crown, that will never fade, from the LORD's hand; who will not forget such works and labor, that proceedeth of love, to the inferior, plain, simple, sick and needy part of mankind.

-----Such as these, even among the jews, saw our Lord's mighty works and heard his superior authoritative Divine doctrine with the most agreeable surprize and great joy, Saying with admiration;

-----He

----“ He teaches, as one having authority! -----What manner of man is this, that even the WIND and the SEA obey him! When Christ cometh, will HE do more miracles, than these? THE great PROPHEET (MOSES spoke of) is risen among us; GOD has visited his people.

----It is remarkable, that our supreme DIVINE LAWGIVER was, in all points, exactly regular, still observing the *τὸ πρῶτον*, in his proceedings; so that the chief-priests and scribes cou’d have no manner of excuse for their unkind treatment and disbelief.

---For, when HE first entered upon his ministry, “ HE fulfilled all righteousness, doing every thing decently and in order.” HE shewed his DIVINE credentials to the people of the Jews, before HE delivered his sermon on the mount.

HE gave the greatest and most glorious demonstrations of his MISSION and AUTHORITY, even as THE MESSIAH, both to JOHN THE BAPTIST and the people of the Jews, “ in calling down THE HOLY SPIRIT even after a visible manner; in healing all manner of sickness and all manner of disease after the most easie

“ and yet extraordinary manner among this
“ people.

“ So HIS FAME went (even) through-
“ out all SYRIA, and they brought unto
“ him all sick people, that were taken with
“ divers diseases and torments; and those,
“ which were possessed with devils; and
“ those, which were lunatic, and those, that
“ had the palsie; and HE healed them with
“ a word. (Mat. 4. chap.)

Hence it is, that OUR LORD says, “ if
“ I had not come and spoken unto them,
“ (according to their prophets) they had not
“ had sin; but now they have no cloak for
“ their sin; if I had not done among them
“ the works, which none other man did,
“ they had not sin; but now have they both
“ seen and hated both ME and MY FA-
“ THER.

----Here you see, that christianity is esta-
blished upon the scriptures and the reveled
power of God.

But now;

----Such were not the proceedings of the
heathen moral philosophers with their follow-
ers; the best of their rules and precepts
therefore cou'd stand for no more, than *SAP-
IENTUM PLACITA*, wise maxims, fit
indeed

indeed and reasonable to be believed and kept;
 ----but yet without any divine energy, or
 authority to bind, to inforce them on the
 consciences of men.

For these philosophers had no power, sufficient to give their rules, or precepts, the force of LAWS by any sanction, either DIVINE, or human.

They had nothing but their own private REASON to ground their dictates upon; THIS alone wou'd not do, did] not carry weight enough to over-ballance the animal passions, worldly temptations, and the errors of the times.

These stood confirmed by long indulgence and prescription, were rivetted, as I may say, into them by a general practice and the inveterate prejudices of Education.

Besides private judgment, or opinion, is what every man may claim to himself, and may advance his own against any other man's, that shou'd take upon him to reform, or become a superior master, or public Dictator.

Moses was sensible, very sensible of this, as appears from his timorous behaviour and discourse with GOD, at SINAI; when he received and was instructed in his commissi-

on, how to behave to the Israelites and to the Egyptian king. (Exod. 4. ch. 1. &c.)

-----Well and truly then did NICODEMUS, who came to JESUS by night, for fear of the Jews, argue, in saying, Rabbi, we know, that thou art a Teacher come from GOD;----for no man can do these miracles, that thou dost, except GOD be with him.

But agen;----It is much to be considered, to be weighed and pondered by every fair Free-thinker, that our blessed LORD's supernatural, or great good-works were not like those, done by the Jewish Legislator; they were indeed EVIDENTIAL, as his were; -----but they were likewise truly and properly HUMANE miracles,----most expressive of the main design of his coming; which was to relieve the infirm mortal bodies, and to inlighten the benighted souls of FALN man.

-----His miracles, wrought in his OWN NAME, shewed him to be THE CREATOR, THE ABSOLUTE MASTER of nature; besides they were wrought in the most easy, sensible, convincing, in a manner surprizingly agreeable, familiar and obliging, and proved very plainly, how infinitely able
and

and willing HE was to raise and restore human nature, however fallen, by his superior VIVIFIC doctrine, DIVINE Life and Power.

For at his word, as was observed above, the blind received their sight, in a spiritual, as well as a natural sense; the sick recovered; the lame walked; the lepers were cleansed; the deaf heard; the devils were cast out; THE DEAD were raised to life again.

-----Now these were truly significant, as well as glorious HUMANE miracles.

----Hence the chief priests and scribes, if they had been unprejudiced, or fair free-thinkers, must have learned and concluded, that JESUS CHRIST was indeed, according to their own prophets, THE SEED of the woman, *i. e.* the SOVEREIGN HEALER of our deceived, fallen, darkened, distemper'd mortal nature; THEIR GREAT KING MESSIAH; who was, according to their Evangelic Prophet, to come at that time and in that very manner, preaching particularly to the poor, the plain, illiterate and unprejudiced.

His first disciples were of this sort;-----
who, when HE called them, left, without
any

any delay, their nets, their employment, their livelihood, their dearest relations and followed him.

HE spake, as never man spake, his enemies being judges; his words were truly vivific, they were SPIRIT, they were LIFE, what HE said, was instantly done. HIS Voice was THE VOICE of GOD, as well as man.

In a word, HE came, that we might have LIFE and LIGHT, as it was in the Beginning, in the FIRST of human race; WHO, for THE NOBILITY of his generation, is not to be compared with any other mortal; For HE was formed into a bodily image by the immediate hands of GOD, with the highest plastic art; HE had A SOUL given him, not thro' any created being, God breathing into Him as much of THE DIVINE IMAGE, as mortal nature was capable of.

“ Behold, what manner of love THE
 “ FATHER has NOW bestowed upon us
 “ also, that we shou'd be called the SONS
 “ OF GOD, thro' JESUS CHRIST !

But ALL THIS seems to me to be fully implied in HIS own words; THESE are
 very

very remarkable, uttered upon a very particular occasion, after a very emphatical manner, in the fullness of his all-glorious power.

For in HIM dwelt then πάν τὸ πλήρωμα τῆς θεότητος σωματικῶς, all the fulness of the GOD-HEAD bodily.

But hear his own words, for they are always the clearest and most convincing, the aptest to confirm and the fittest to command; hear HIM.

“ I AM THE RESURRECTION and
 “ THE LIFE, he that believeth in ME,
 “ though he were dead, yet shall he live,
 “ and whosoever liveth and believeth in ME,
 “ shall never die.

This is the boldest and indeed the most interesting and important passage in the whole new testament; upon this very account it is inserted by the wisdom of OUR MOST EXCELLENT CHURCH into the office for the burial of HER dead.

This passage will, in my humble apprehension, admit the following scriptural paraphrase, or explication at large.

I AM, not of the earth, earthly. I AM from above, THE LORD from heaven, THE ONLY BEGOTTEN SON, THE
 NECES-

NECESSARY EXISTENT in the bosom of, THE FATHER; and I know THE FATHER, (his divine will) as well as THE FATHER knoweth me, (mine) I KNOW HIM *Ἐγὼ οἶδα αὐτὸν; ὅτι εἰμὶ (ἰδίος υἱὸς) παρ' αὐτοῦ*, I know HIM; for I AM (essentiated with and) from HIM; and HE has sent ME according to MOSES and the PROPHETS to declare at this time and in this manner his last, his gracious, his most glorious good will to men.

The Law, the manna, the poor things, pertaining to this short life, the shadows of good substantial things to come were given by MOSES; who was highly favoured and indeed faithful, according to the measure of his revelation and the capacity, he was in, that of a servant, or school-master.

† But no man has seen THE FATHER, not even MOSES; he did not fully know HIM, and therefore cou'd not fully revele Him; he saw only the back-parts, and, as it were, through a glass darkly, somewhat of GOD's gracious purpose, the shadow of his general genuine scheme, and desired and
prayed

† Exod. xxxiii. 13, &c.

prayed earnestly to see more, farther into his way, his gracious ultimate will, but GOD told him, NO ; that another superior PROPHET was to arise ; that substantial grace, truth, life everlasting, THIS GLORIOUS REVELATION, which is to restore man with advantages to his first estate, was reserved for another, even ME, I AM HE.

I have seen THE FATHER, I AM THE TRUE MANNA, THE TREE, THE BREAD OF LIFE, ὁ Ἐρεπᾶνος, which came down from heaven.

If any man (ὅστις τις θέλη, &c.) will do his will, he shall know of the doctrine.

Your fathers did eat manna, in the wilderness, and are dead, but the bread, which I will give you and for you ; this living bread will save you from death, will preserve and nourish you unto life everlasting.

Ye believe in GOD, believe also in ME ; for as THE FATHER has life in himself ; so has he given to THE SON to have life in himself ; as THE FATHER raiseth up the dead and quickneth them, so THE SON quickneth, whom he will.

I AM the living bread, my flesh is meat indeed and my blood is drink indeed ; if any
man

man eat of this bread, he shall live for ever: how is it, that you do not understand?

Lift up your hearts above the gross absurd literal sense, awake to right reason, to wise and just apprehensions,----for it is **THE SPIRIT**, that quickneth,---the **Flesh** profiteth nothing; **THE WORDS**, I speak unto you, **THEY** are **SPIRIT** and **THEY** are **LIFE**.

He, who heareth **MY WORDS** and believeth on **HIM**, that sent **ME**, he has everlasting life, as sure, as if he was now possessed of it.

For I will quicken, I will raise him up to it, at the last day.

Verily, verily I say unto you, the hour is coming and now is; when the dead (in a spiritual sense) shall hear the (vivific) voice of **THE SON OF GOD** and they, that hear, shall live.

Marvel not at this; for the hour is coming, in which the dead, (in a literal sense) all, that are in their graves, shall hear **MY VOICE** and shall come forth.

Of this my supreme power,----inhering in **MYSELF**, I will now this very hour
give

give you a visible, a very sensible representation in the person of LAZARUS ; here departed.

LAZARUS, COME FORTH; "SEE!
 " I AM THE RESURRECTION and
 " THE LIFE, he that believeth in ME,
 " though he were dead, yet shall he live,
 " and whosoever liveth and believeth in
 " ME shall never die.

But when the full time cometh, I will give you another glorious complete instance in mine own person of this divine power, inhering in MYSELF, as well as my FATHER.

For when the Jews do, as the Jews certainly will, destroy this body : I will after three days by mine own power, united with my Father's, raise it up, I and MY FATHER ARE ONE, have one and the same common power, will, &c. though after a Divine manner personally distinct, I in HIM and HE in ME. Believe me, that I AM in THE FATHER and THE FATHER in ME.

We will raise this temple up and I, as THE SON of MAN, will actually ascend, before your eyes, in the fulness of time,
 with

with it, according to the prophets, in Triumph and great Glory with the Chariots of GOD, leading CAPTIVITY (the OLD SERPENT, DEATH and THE GRAVE) CAPTIVE to the gates of heaven.

Where all the Angels of GOD will most joyfully salute, receive and worship ME with Halleluiahs and hymns of praise, singing worthy is THE LAMB, that was slain, to receive honour, glory and power. How art thou fallen from Heaven, O LUCIFER! O DEATH, where is thy sting? O GRAVE, where is thy victory?

Lift up your Heads; O YE GATES and be ye lift up, ye everlasting doors and THE KING of GLORY shall come in! Who is THIS KING OF GLORY? THE LORD strong and mighty, THE LORD mighty in BATTLE.

Lift up your heads, O YE GATES, even lift them up, ye everlasting doors, and THE KING OF GLORY shall come in, who is THIS KING OF GLORY? THE LORD OF HOSTS, He is THE KING OF GLORY.

Thus is Christ risen from the dead and become the first fruits of them, who sleep in the

the dust. For so shall we rise from our ashes; when THE LORD returns with the Chariots and the Trump of GOD. For this same JESUS, who thus ascended into heaven, will also descend in like manner. (Acts i. 11)

Then at the Voice of the Arch-angel;
 “ arise ye dead and come to Judgment, then
 “ shall this corruptible put on incorruptibility
 “ and this mortal shall put on immortality.

So shall we rise and ascend to meet OUR LORD in the air and accompany HIM into the highest Heaven, there to reign with HIM for ever, there to become equal to the angels and shine forth, as so many Suns in the glorious Kingdom of our COMMON FATHER. Such is the divine excellency of our human rational nature thro’ JESUS CHRIST OUR LORD.

But now having gone as high, as the wings of Revelation can carry us, let us return with humility and great joy, and consider THE RESURRECTION and the RELIGION of JESUS CHRIST in the way of right reason and in the light likewise, which the scriptures present them in to us.

When any important religious article is said to be reveled and recommended strongly to

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our belief, as actually of **DIVINE** authority; we have nothing to do, but diligently and seriously to search the Scriptures, in order to know, to persuade our own minds fully, that it is in fact revealed.

For if it is, **RIGHT REASON** (let the article transcend its sphere never so much) will require us humbly to believe and religiously to regard and live up to it.

Because all scripture is given by inspiration of God, our great **CREATOR** and perpetual **PRESERVER**, who can neither deceive, nor be deceived. So sure is the foundation of **GOD**.

In a word, the **DIVINE** power in the stupendous work of the Creation has always been deemed justly a clear demonstration of the sufficiency of his power for the work of the Resurrection. He therefore, who denies the Resurrection, as a thing impossible, must deny the Creation.

Mr. Lock, having laid it down for a general rule,-----“ That **REASON** must be
 “ our dernier resort, our last judge and
 “ guide in every thing, adds immediately,
 lest we should mistake him----“ I do not
 “ mean, that we must consult **REASON**
 “ and

“ and examin, whether a proposition, re-
 “ veled from GOD, can be made out by
 “ natural principles, and if it cannot, that
 “ then we may reject it; but consult it, we
 “ must, and by it examin, whether it be a
 “ revelation from God, or no ;-----and if
 “ REASON finds it to be reveled from
 “ GOD ; REASON then declares for it; as
 “ much as for any other truth and makes it
 “ one of her Dictates.” Lock, vol. 1.
 pag. 334.

So we should furnish and fortify our minds;
 that we may always be ready to give a REA-
 SON of the HOPE, that is in us.

No mere man could tell, or even imagine,
 as I humbly apprehend, before the will and
 power of God was manifested in the scrip-
 tures, that our bodies, after death, dissoluti-
 on and peradventure mixture with other bo-
 dies, would be finally recollected, reproduc-
 ed, revived and reunited to our souls.

But yet notwithstanding, when this doc-
 trine is fairly and actually REVELED, as it
 is to us, RIGHT REASON then will not
 only come into and give its assent, but also
 readily believe and even greedily imbrace it ;
 as a doctrine very congruous to the whole

constitution of man, and likewise very agreeable to that pure rational love ; which every good man naturally bears to his own Body.

In short, the Christian religion, as it now stands, in its primitive regularity, simplicity and true grandeur, happily established, I hope for ever, with us of ENGLAND and IRELAND, proves itself in fact to be of DIVINE institution, as it coincides and tallies exactly with all our present wants and fair future wishes ; it wants no defenders, only honest and fair Examiners.

† The Christian Religion is founded on the Divine Authority of THE MESSIAH, is confirmed by prophecies and miracles.

This most excellent Religion does appeal to FACTS ; which are and have been proved and the credit of them established and settled on such clear and unquestionable historical Authority ; as is abundantly sufficient to satisfy every reasonable ingenious fair-spirited man.

Upon this very account ; a serious and honest application to the study of ecclesiastic history and every part of prophane history and

† See Ld. Bolinbroke's Let. v. pag. 160.

and chronology, relative to it, is incumbent on every Christian, who can attend to such studies, and especially on every Clergyman.

Magna Christiane Religionis historica veritas et prevalebit.

The Evangelic books (facts, predictions therein recorded) are founded upon such sufficient solid credentials, as will bear all the shocks and thunderbolts of Fortune, as THE GATES of Hell will never prevail against. But sure;

† --- The Superior personage, sayings, the Divine life, doctrine and precepts, as well as the History, the miracles, † the predictions, of Jesus Christ are fundamental points and properly argumentative of the truth of his Religion, and serve likewise to shew, to furnish

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† Mat. 7. 24, &c.

† Those concerning the Destruction of Jerusalem and the Temple, and especially those, relating to the dispersion and state of the people of the Jews, who have been ever since and now are a **STANDING** Miracle, in the order of Providence, in confirmation of the Truth of the Gospel.

nish proper proofs, that the Religion, He taught, was from GOD.

If any man will (is fitly disposed to) do his will, says this great exemplary Teacher from God, he shall know of the Doctrine. He required a pure honest good heart from his followers; such never oppose the Religion of Jesus, who shewed himself alive after his passion, by many infallible proofs, to his Apostles and others, like them; (who best knew him and were in all points undeniable, the fittest witnesses) who was seen even by five hundred at once, who all concurred in their Testimony, as to this cardinal point.

Besides, JESUS CHRIST gave the fairest demonstration in fact and that before men, from every nation under heaven, of the truth of his Resurrection and triumphant Ascension,-----by the extraordinary Mission of THE HOLY GHOST, according to his promise, and also by the miraculous propagation of his Gospel, consequent thereupon, throughout the World. Acts. i. 5. 8.

* For

* For **THE SPIRIT** (which raised Christ from the dead) was the principal Agent in this quick and most extraordinary propagation.

In

* Θανατωθεὶς μὲν σαρκὶ, ζωοποιήθεὶς δὲ τῷ
 Πνεύματι ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνιύμενοι
 Πορευθεὶς ἐκκηρύξεν. 1. pet. 3, 18. 19.

The evidences of the Christian Religion are distinguishable into external and internal; the external evidences, which prove its Divine Authority, arise from the Scriptures of the old, as well as the new Testament. For these sacred Scriptures allude and refer to, they are connected with and corroborate each other.

Thus the fulfilling of ancient prophecies in **JESUS** of Nazareth and the general expectation of **THE MESSIAH**, when he appeared, prove Him to be **THE PERSON**, as well as his own miracles, predictions (so punctually fulfilled) and the wonderful propagation of his Gospel by his Apostles, when he was risen and gone into Heaven, thro' the demonstration of **THE SPIRIT**.

These external evidences from the writings of the old Testament have been set in a very clear and strong light and are truly sufficient to satisfy every unprejudiced ingenious inquirer.

Again, the several Historical books of the new Testament were written in the age, they are said to be written in, and by the persons, whose names they bear.

These books have been faithfully transmitted to the Christians of succeeding ages by the fairest and truest witnesses and were designed by them and the Churches of **CHRIST** to be a **STANDING** rule of Faith and manners to Christians in all ages.

Thes

In short, our LORD's whole personal ministry was a very open publick proceeding; so

These things have all been actually proved agen and agen ; so that it now rests upon those, who presumptuously call in question the genuineness of these books, or the fidelity of the transmission, to prove, that any other books whatsoever has such and so many plain strong authentic testimonies of their genuineness, or faithful transmission.

This, in reality, ought to be done by such objectors; lest, whilst their zeal against Christianity drives them into groundless cavils and suspicions about the Authority of these books, they foolishly involve themselves in the Absurdity of rejecting all ancient writings whatsoever, as not only altered from the Originals, but altered to such a degree, as not to shew us the true meaning, or main design of their Authors.

Plain it is to me, that the Jewish History in general, I mean, the writings of Moses and the Prophets, as well as the several historical books of the new testament have been and are now established upon clearer and more unquestionable historical Authority, than any other ancient books or writings whatsoever.

The internal evidences of the Christian Religion are the great NEED, there really was of such a superior Revelation from God to instruct and reform mankind ; the MORAL fitness and sufficient strength of the Gospel-revelation for this great end ; the intrinsic excellency of its doctrines and precepts ; the plain visible tendency of this divine institution to the substantial improvement, restoration and perfection of human nature in this and the world to come,

so was the ministry of his Apostles ; for their miracles were likewise wrought publicly,
 ----In **THE NAME** and by the power of **JESUS,----RISEN** and at the right hand of God.

---The Christian Religion, I say, is like the finest gold, in the furnace ; the more it is tried, the truer it will prove itself to be.

Christianity is now in reality the religion of nature, I mean, the human, in its present state.

We are told, if I remember right, somewhere by **PLATO** in the person of **SOCRATES**, that just such a Teacher, as **JESUS CHRIST** was, wou'd most probably be sent in some future time by God to teach and instruct mankind,----in some very arduous metaphysical points, that the wisest and best of them were puzzled, perplexed and greatly at a loss about.

“Whatsoever ye shall ask **THE FATHER** in **MY NAME**, **HE** will give it you.

This was the corner-stone, which the learned, honest, inquisitive, faithful gentiles sought after, to fix their feet and build up themselves on.

They wanted **SUCH A MEDIATOR**, such a great Exemplar, or **GOD** in human nature,

nature, perfectly humane, pure from sin, to give them in all things a living example, to make their peace with, to teach them how to pray, to present their prayers effectually to and so to recover, **THRO' THE HOLY SPIRIT**, the Similitude of **GOD**.

But now, such a corner-stone, such a teacher and mediator was **JESUS CHRIST, THE SON OF THE LIVING GOD**, on whom the christian church is built.

But my heart grows warm within me; for **THE SPIRIT** of error is going to and fro even among **US**, who shou'd be teachers from **GOD** according to **THE SCRIPTURE** of **TRUTH**, like the victorious **CAPTAIN** of our great salvation.

Hear **HIM**, how, in what manner **HE** declares **HIMSELF** from the height of heaven, **THE THRONE OF GOD**, observe the style, mark the language.

I AM ALPHA and **OMEGA**, the beginning and the ending, which is and which was and which is to come, **THE ALMIGHTY**. (Rev. I. 8.)

THE WORD OF GOD IS THE WORD OF GOD, **HE**, even **HE** has given us a never-to-be-forgotten example, in

the

the days of his humiliation and obscurity, before **THE GATES** of Hell, how, in what manner, we are to dispute and determine in religious questions.

For when **THE TEMPTER** made his trial on the second, as he did with success on the first man, on purpose to ruin us again beyond redemption:-----It is very remarkable, that he wanted to know, whether **JESUS OF NAZARETH** was truly and properly (ιδιος υιός τῷ θεῷ) **THE SON OF GOD**.

In order to find this out, **THE TEMPTER** tries, whether **JESUS HIMSELF** wou'd own the character, by assuming the power belonging to it.

For he said with great subtilty, at a very **CRITICAL** hour,----“ if thou be **THE SON OF GOD**, (shew thyself) command, that these stones be made bread (to relieve thyself.)

“ **JESUS** answered and said, ----**IT IS WRITTEN**, man shall not live by bread alone, but by every word, that proceedeth out of the mouth of **GOD**.”

This first great Temptation being **SO** baffled, **THE TEMPTER** had recourse to a second; for he removed **JESUS** (by divine per-

permission) from the wilderness to the temple in Jerusalem, and set him on the edge of the Battlements, saying then unto him, “ if thou
 “ be **THE SON OF GOD**, cast thyself
 “ down, ---for, **IT IS WRITTEN**, HE
 “ shall give his angels charge concerning
 “ thee, and in their hands they shall bear
 “ thee up, lest, at any time, thou dash thy
 “ foot against a stone.”

To this artful argument *ad hominem*, JESUS replied (in effect, you pervert this part of scripture, compare it with another) “ **IT
 “ IS WRITTEN AGEN**, thou shalt not
 “ tempt **THE LORD THY GOD**.”

This second temptation, being likewise **THUS** overcome, **THE TEMPTER** resolved most audaciously upon a third, his last and dernier resort (as it is in Mat. 4.)

For he removed JESUS from the Temple into an exceeding high mountain, and shewed him all the Kingdoms of the world and the glory of them, and said, --- “ all these
 “ things will I give thee, if thou wilt fall
 “ down and worship me.”

This temptation raised, as it well might, the indignation, or rather contempt of JESUS; for HE said (in effect, I AM, not

ὁ Χοῖλος, I AM ὁ Ἐνερπαιος, ὁ Κύριος ἐξ ἑρᾶς, THY LORD and MASTER) “ get thee hence “ SATAN; for IT IS WRITTEN, Thou “ shalt worship THE LORD THY GOD “ and HIM ONLY SHALT THOU “ SERVE.”

THE WORD OF GOD IS THE WORD OF GOD, JESUS CHRIST, even as THE MESSIAH, or SEED OF THE WOMAN, is so far superior to the angels, even of the highest order, that they are all said to be his creatures, servants, or ministers, and obliged, as such, to honor, to worship, to serve HIM in the very same manner, as they honor, worship, serve GOD THE FATHER.

For even HE, THE FATHER HIMSELF, says personally, when HE bringeth in THE FIRST-BEGOTTEN (τὸν Πρωτότοκον) into the world. “ Let all the Angels of “ GOD worship HIM.”

† The verb here rendered worship is προσκυνῆσάουσιν, which in scripture is very well known

† We may, we must argue from this command, proceeding from GOD THE FATHER to his good angels, that this FIRST-BEGOTTEN must be begotten

known to denote the very highest religious worship, such as implies infinite honor and perfection,

ten after a divine manner *πρὸ πάσης κτίσεως* before all Creation, *i. e.* from eternity of the substance of the Father, and so be **VERY GOD** of **VERY GOD**, begotten not made.

Because the command of such worship, were it otherwise, wou'd, on **GOD's** part, be a command of Idolatry, and the performance of it, on the part of the angels, wou'd be an act of idolatry.

Hence it is, from this interior, ineffable, intire, substantial generation, that all men are commanded to honor **THE SON**, even as they honor **THE FATHER**. (Joh. 5. 23.)

Sure such an equality of honor between **THE FATHER** and **THE SON** supposes an equality of nature.

The very Terms *ἰδιος γεννητός* (John 5. 18. vid. Loc.) *ἰδιος υἱός* (Rom. 8. 32.) signify to us proper natural paternity, proper natural sonship.

But yet still, these very terms are to be considered by us, as **ANALOGICAL**, accommodated to human capacity and apprehension, and must be understood— with an allowance for the vast difference between the human and the Divine Nature.

The terms, *Son, first begotten, first-born*, when they refer to the **GODHEAD**, must not, I say, be taken literally, just as they are, when applied to mankind; no, by no means,

When

perfection, such as is due to the supreme self-existing necessary BEING only.

This

When we read of the well-belov'd, the only begotten Son *παρὰ Πατρός, εἰς τὸν κόλπον τοῦ Πατρός*; the Phrase is ANALOGICAL, the meaning is, that as there is the most intimate relation between a Father here on earth, and his only begotten Son, that there possibly can be between two persons, who are not one flesh; So the Father and the Son, though they are represented to us in scripture, as two distinct persons in the DEITY, are yet notwithstanding in essence, in will, in power and other respects, but one ever-blessed, all-perfect, and most incomprehensible Being.

“ How shou'd we comprehend the nature of the supreme incorporeal BEING, or how HE exists, when we comprehend not the nature of the most inferior spirits?—If we cannot (now,) penetrate so far into effects, as to discover them and their nature thoroughly, it is not to be expected, that we shou'd ever (here) see through the mysteries of HIS NATURE, WHO is THE CAUSE, so far above them all.”

I have many things (says our LORD to his Apostles) to say unto you, but you cannot bear them now, howbeit when HE, THE SPIRIT of truth is come.—HE shall glorify ME;—for HE shall receive of MINE, and shall shew it unto you: all things, that THE FATHER has, are MINE, common to ME.

God almighty in his infinite Wisdom and goodness has been pleased in his gospel, this last deep dispensation
of

This appears from the words of JESUS CHRIST himself; for when THE TEMPTER,

of Mercy, to let himself down, as I may say, to us, to our human capacity and way of apprehending, as far as the nature of things would possibly admit, in declaring, that HIS is not a solitary, but the most perfectly happy SOCIAL mode, or manner of being.

But now, as there can be but ONE Divine nature, so there can be but ONE person in this nature, strictly self-originated, independent, underived.

Hence we may argue, that as THE FATHER (having Life, [all being, power, &c. originally independently, absolutely] IN HIMSELF) is $\delta \omega \nu$ in the way of Eminence, Authority, &c. the first supreme necessary existent (or fountain) in the Godhead; so THE SON by the necessary eternal gift, or internal, ineffable generation) is $\delta \omega \nu$ also $\delta \omega \nu \text{ παρ' αὐτοῦ}$ (Πατρός) the necessary existent in the bosom of the FATHER, another Divine person in the same Godhead, equally omnipresent, the express image of the Person of the FATHER, the perfect and intire substantial transcript, as I may say, of his supreme DIVINITY.

But some man may, yea many will say, how can these things be?

Such we may answer in the words of our LORD to Nicodemus; if I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things? (If I tell you, that) no man has ascended up to heaven, but HE, who came down from heaven,

TER, as above, applied most audaciously
to HIM for this very sort of DIVINE WOR-
M SHIP

heaven, even THE SON OF MAN---WHO IS IN
HEAVEN.

Here it will not be improper to observe upon the word
Πρωτότοκος (as it is Col. 1. 15.) Πρωτότοκος πάσης κτίσεως,
which is rendered, in my way of thinking, neither lite-
rally, nor properly by our Translators---the first-born
of every creature.

Some writers have from hence presumed to rank our
Lord in the order of creatures, giving HIM only the
precedency.

But sure this cannot possibly be the true sense of this
remarkable passage ; because it would make the Apostle
directly in the very next verses contradict himself; he
having therein asserted, that by HIM (THIS FIRST-
BORN) were all things created, that are in Heaven and
that are in earth ; visible and invisible, whether they be
Thrones, or Dominions, or Principalities, or Powers, all
things were created by HIM and for HIM,---and HE is
before all things and by HIM all things consist.

But now ; plain it is throughout the whole Bible, that
the CREATOR and UPHOLDER of heaven and
earth is always represented and spoke of, as the supreme
necessary self-existing Being, and as having an indefea-
sible right on this account to the supreme Divine worship.

In this manner St. Paul describes HIM to the super-
stitious new-fangled Athenians (Act. 17, 23.) God, who
M made

SHIP, or HONOR, saying, "all these things will I give thee, if thou wilt fall down and worship me, προσκυνήσεις μου.

Our supreme DIVINE LAWGIVER was then pleased to shew Himself, not only as the Messiah, but as the consubstantial Son of God, THE NECESSARY EXISTENT

made the world and all things therein, HE, being Lord of heaven and earth, is to be worshipped.

Πρωτότοκος πάσης κτίσεως should therefore be rendered, as I humbly apprehend, comparatively in this place, i. e. begotten, or born before all creation.

Thus Joh. 1. 15. πρὶός μὲν ἦν must signify πρὸ πάντων μὲν ἦν, he was before me. So Joh. 15. 18. our LORD speaking of the world to his disciples, says, οὐκ ἠγάπησεν τὸν κόσμον, ὁ κόσμος οὐκ ἠγάπησέν αὐτόν, it hated me before it hated you, and in the same way the very word πρωτότοκος is used by the seventy interpreters πρωτότοκος ἦν, ἢ οὐκ ἦν.

To shut up this fundamental point, HE is said (Col. 1. 17.) to be πρὸ πάντων before all things; now whatever is before all things, must be prior to all creation, and of course uncreated and eternal.

Beside before all creation was (we are told by Grotius (in Joh. 1. 1. Joh. 17. 5.) ἡ δὲ λέξις ἡ εἰς τὸ πρὸ τῶν χρόνων εἶναι, πρὸ τοῦ αἰῶνος) an idiom of the jewist language, the usual phrase to denote eternity. Sic mos Hebraeis eternitatem populariter describere.

TENT, ^{αὐτῷ} in the Bosom of THE FA-
THER.

For HE said to the TEMPTER on this
most highest provocation, get thee hence
SATAN, for IT IS WRITTEN, thou shalt
worship THE LORD THY GOD AND
HIM only shalt thou serve. *Καίριον τὸ θεῶν οὐ
προσκυνήσεις ἐν αὐτῷ μόνῳ λατρεύσεις.*

Hereupon THE TEMPTER discovered
and felt his superior victorious DIVINE
power and fled instantly, confessing THE
DIVINITY of his extraction and MES-
SIAH-SHIP.

Fas est et ab HOSTE doceri.

HE gave notice likewise to his angels of
this great mystery of Godliness, viz. that
THE SON OF GOD was actually become
manifest in the Flesh,----to destroy his power
over mankind, to dispossess, to torment them
before the time, to restore mankind by his
superior DIVINE power, life and doctrine.

For we find after this, that the devils all
knew him and came out at his word, tremb-
ling and confessing, of their own accord,
that he was THE SON OF GOD, equal

and consubstantial with **THE FATHER**,
John 5. 18, 23.

There is none article in the Christian Faith, so absolutely necessary, so fixed, so plain throughout the whole Bible, as this; “ that
“ **GOD** is **ONE**, jealous of his Honor and
“ will not give his supreme glory to another,
“ to any pretender, to any imaginary, or secondary **JEHOVAH**.

THE DIVINE NATURE is strictly **ONE**, absolutely illimited and immense; there is no room therefore for any other independent, or *Manichæan* principle.

We and all things visible and invisible (even **THE CROOKED SERPENT**) live, move and have our being in **GOD**, tho’ we cannot see, or tell, how.

Οὐ γὰρ περιέχεται ὁ Θεός, ἀλλὰ περιέχει το πάν.

Whether there are any personal distinctions, or differences in **THE GODHEAD**, no mortal can tell, **GOD** knoweth; but if **GOD** has actually, for wise and good reasons, been pleased, especially in his gospel, to revele, or declare any such; we must be bound, as **HE** is our **CREATOR** and **PRE-**

SER-

SERVER, to believe what **HE** there declares.

Let us then proceed **FAIRLY**, with humility; with candor, without partiality and without hypocrisy, to the very point.

† **IF IT IS WRITTEN**, (1 Joh. 5. 7.) there are **THREE**, who bear record in hea-

M 3

ven

† To assert indeed, that the Father, Son, and Holy Ghost are Three distinct Infinite Beings, and yet but **ONE BEING**, is an express contradiction: To assert, that they are Three distinct Beings, of which Two are inferior, and yet each **GOD**, is either to use the Term **GOD** *equivocally* in this case (which makes one part of scripture contradict another) or else, is an express contradiction. But to assert, that there is but **ONE** Divine Nature, or Essence; that this undivided Essence is common to **THREE** Persons; that by **PERSON**, when applied to **GOD**, we don't mean the same, as when applied to Men, but only somewhat **ANALOGOUS** to it; that we have no adequate idea of what is meant by the word, **PERSON**, when applied to **GOD**, and use it only, because distinct **PERSONAL** Attributes and actions are ascribed to the **FATHER**, **SON** and **HOLY GHOST** in scripture, is no contradiction.

We don't assert, that **ONE** is **THREE** and **THREE** **ONE** (as we are falsely charged) but only that what are **THREE**, in one respect, may be one only in another: we don't assert, that Three Beings are One Being;

that

ven (in **THE SUPREME DIVINE NATURE**) **THE FATHER, THE WORD** and **THE HOLY GHOST**; it will follow, in my way of thinking, that **THESE THREE**, who bear record, (if they are jointly and severally possessed equally of this strictly immense and immutable nature) must be from eternity co-incident, consubstantial, one and the same **OMNIPRESENT BEING**, though, after a Divine manner, **PERSONALLY** distinct in their external acts, testimonies, offices and operations.

No matter, how all this is, it must be **SO**, because **THE SCRIPTURE OF TRUTH**, as well as **RIGHT REASON**, will have it so.

Consider, **IT IS WRITTEN** again, *IPSE dixit*, All power is given unto **ME** in

that **Three Persons** are **One Person**; or that **Three Intelligent Beings** are **One Intelligent Being**, but only that in the same undivided nature are **Three Differences**, **ANALOGOUS** to personal Differences amongst Men, and tho' we cannot precisely determine what those Differences are, we have no more reason to conclude them impossible, than a blind Man has to conclude the impossibility of **Colors**, because he cannot see them.

Bishop Conyleare's Sermon on Miracles.

in Heaven and in Earth ; go ye therefore, disciple all nations, baptizing them in the Name of **THE FATHER** and of **THE SON** and of **THE HOLY GHOST**.

He that believeth (in these Three) and is (so) baptized (in their name) shall be saved ; but He that believeth not, that will not believe in **THESE THREE** ; that will not receive this my Gospel ; that rejecteth this my Baptism, preached and insisted upon by you, invested with **MY DIVINE POWER**, **HE** shall be damned ; shake off the dust of your feet against that Man, that House, that City.

Verily I say unto you, it shall be more tolerable for the land of **SODOM** and **GO-MORRHA** in the day of Judgment, than for them.

Hence we may argue, that there are degrees of punishment hereafter, as well as here ; be wise at the expence of others ; consider the **FATE** of the People of the Jews upon this very account. See the things, which make for your peace, before it be too late.

Consider, Bodies spiritual may die, as well as bodies natural, and churches have an end, as well as men.

But IT IS WRITTEN agen, *IPSE dixit*, except a man be born of water and THE SPIRIT, *ἐκ τῆς ὕδατος καὶ ἐκ τοῦ Πνεύματος*, he cannot enter into the Kingdom of GOD; the reason is plain, and follows immediately; “that, which is born of the Flesh, is Flesh; we must be born agen of THE SPIRIT.”

Because THIS SPIRIT searches, moralizes and sanctifies the whole spirit and soul and body of good men, so preparing and making them fit to enter into and inherit the Kingdom of Heaven.

For THIS SPIRIT searches (and sanctifies) all things *καὶ πάντα καθαρίζει*: Hence we may, in my way of thinking, argue, that THIS SPIRIT, which proceedeth from THE FATHER and THE SON, existeth in, and is equally possessed of THE GOD-HEAD with THE FATHER and THE SON.

But some may say, as Nicodemus did about the new spiritual birth, how can these things be? THREE in ONE and ONE in THREE! my answer is, I cannot tell, God knoweth. But this I know, that it is impossible

possible to be a great good man without divine assistance. *Τίχθα δὲ πάντα διδασκ.*

Tully (in his book *de nat. Deorum*) tells us, that the City (Rome) and Greece had brought forth many excellent men,---none of which, it is to be believed, arrived to such an Height, *nisi DEO juvante*. He declares, that *nemo vir magnus sine aliquo afflatu Divino unquam fuit*.

Most certain it is, that all the Prophets of old derived their Excellencies of wisdom and spirit from the Inspiration of the Holy Ghost.

Equally certain it is, that the Apostles of our Lord received all their goodly graces and excellent gifts from the same ETERNAL SPIRIT, which, by the way, was the principal agent in the propagation of the Gospel through the whole world.

Moreover we read, that by the same spirit the Heavens were garnished, as well as the Earth.

Hence we may, I presume, collect, that all things in Heaven and Earth derive their several excellencies from THE HOLY GHOST, which divideth to every one severally, as he will.

Further

Further, most certain it is, that all things in Heaven and Earth actually derive their very nature from the WORD, or SON of GOD. For by HIM were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, principalities, or powers, all things were created by HIM and for HIM. Coloss. 1. 16.

But now, as there is another PRIME PERSON in the GODHEAD, PRIOR in the order of our ideas to THESE TWO. He must be strictly self-originated, Independent, underived. HE must have the root of His Existence from none, absolutely within Himself, and be the Fountain, Great Original, and above all, even the SON and HOLY SPIRIT, who must, in point of AUTHORITY, be less, or inferior to the Father.

To HIM we may, I presume, ascribe those remarkable words (after our terraqueous globe was properly divided, settled, furnished and finished by the THE WORD and THE HOLY GHOST)-----Let US (now) make Man in OUR Image.

For

For HE, even the Father, is the FIRST MOVER, as He is from HIMSELF, made of none, neither created, nor begotten, but the Son is of THE FATHER alone, not made, nor created, but begotten after a Divine manner, and so personally distinct from the Father.

THE HOLY GHOST is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding from both after a divine manner, and so personally distinct from the Father and the Son.

Yet in this ever-blessed TRINITY none is afore, or after other, none is greater, or less, than another, in point of nature; but the whole three persons are co-eternal together, and co-equal, inhabiting in each other after the most intimate and perfect manner.

So that in all things, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

But now, how happy are we! we! who live, where the Christian Religion is rightly reformed, truly primo-primitive, free from human inventions and established by LAW! who can reflect on our most venerable Creeds, their deep Antiquity and great Authority,

thority, and consider, how exactly they agree with and explain the Holy Scriptures, and one another without breaking out in great Joy? How happy are the people in our Case? yea blessed are the people, who have THE LORD for their GOD!

Glory be to the Father, and to the Son, and to the Holy Ghost. For as it was in the Beginning, even so it is now with us, and I hope ever will be; yet one thing is needful, which the first Christians had, they pleaded FAIRLY,

Non loquimur, sed vivimus.

But agen, there is, in my way of thinking, somewhat very remarkable and pertinent too in our LORD's expostulatory discourse with Philip; when he said to him, on a certain occasion, "LORD, shew us the Father and it sufficeth us."

For JESUS hereupon said unto Philip with a particular emphasis; "have I been so long time with you and yet hast thou not known me, Philip? he that has seen me, (in my works) has seen the Father (in his works) and how sayest thou, shew us the Father? believe"

"believest thou not, that I AM in THE
 "FATHER and THE FATHER in
 "ME?"

"The words, that I speak unto you, I
 "speak not of myself, but THE FA-
 "THER, that dwelleth in ME, HE doth
 "the works; believe me, that I AM in
 "THE FATHER and THE FATHER
 "in ME, or else believe me for the very
 "works sake."

Hence we may, as I conceive, collect,
 that these two Divine Persons exist from eter-
 nity equally in and with each other in the
 glorious Godhead, after such a very intimate
 indearing and all-perfect manner, as is by us
 now absolutely inscrutable and incomprehen-
 sible. Such knowledge is far above our finite
 faculties; which may be now incapable of
 receiving any further explication of this great
 mystery.

The word SON, or BEGOTTEN,
 when it refers to the DIVINE NATURE,
 must not be taken literally, just as it is, when
 applied to the human, to mankind, NO, by
 no means.

When we read of THE ONLY BE-
 GOTTEN SON, which is in the bosom of
 THE

THE FATHER, the phrase is analogical; the meaning is, that, as there is the most intimate and endearing relation between a good father here on earth and an only and most dutiful and dearly beloved son, that there can possibly be between two persons, who are not one flesh;

TO THE FATHER and THE SON, though in scripture they are represented to us, as two distinct persons of the DEITY, are yet notwithstanding in essence and other respects but ONE everblest, all-perfect, most incomprehensible BEING.

This will bear repeating.

Man is man, we may, by searching, stretch our imagination and rack our fancy, till we crack every Fibre in our Brain; GOD is GOD.

But sure we were made to believe, as well as to know and obey God. LORD, I believe, help thou my unbelief.

Canst thou (O vain man!) by searching find out GOD.

There is great beauty and true wit, as well as deep reason, in the saying and conduct of that Philosopher, who required time from, and still doubled the days upon the

Prince;

Prince; who applied to him, who wanted to know, who put the Question, *Quid et qualis sit DEUS?* But does not THE DEITY appear more perfectly happy, when considered in a SOCIAL tri-une, than when considered in a saturnine SOLITARY, way of being?

I have gone so far, in this way, and endeavoured most earnestly to represent the PERSON and RELIGION of JESUS CHRIST in a true scriptural light;

Quod potui, feci:

Sensible, very sensible I am, that such a Representation, well and truly made, would be of great good service. It would serve most effectually not only to compose and quiet the minds of the poor People; but also to give infinite weight, influence and authority to this by far the most excellent DIVINE REVELATION.

But some man may say, what is revelation? take the Definition of it from Mr. Lock (vol. I. pag. 331.) "Revelation is natural reason enlarged, by a new sett of discoveries communicated by GOD immediately, which reason vouches the truth of by the testimony

" testimony and proof, it gives, that they
 " come from God; ---- who cannot err and
 " will not deceive,

" ---- Whatsoever is divine revelation,
 " ought to over-rule all our opinions, pre-
 " judices and interests, and has a right to be
 " received with full assent. ---- Such a sub-
 " mission, as this, of our reason to Faith
 " (or Revelation) takes not away the land-
 " marks of knowledge; this shakes not the
 " foundation of Reason, but leaves us that
 " use of our faculties, for which they were
 " given. (Lock, vol. I. 329.)

So wise and pious were the sentiments of
 this GREAT MASTER of thought; who
 declares himself, as follows. " I gratefully
 " receive and rejoice in the light of revela-
 " tion, which sets me at rest in many things,
 " the manner whereof my poor reason can
 " by no means make out to me." vol. I.
 pag. 573.

---- What other Religion is there, so great,
 so good; that has a **VISIBLE DIVINITY**,
 a **GOD-INCARNATE** (for its **AUTHOR**,
 to save us by dying for us?)

What other Religion is there, that represents
 the **DEITY** and the natural original Dignity,
 the

the **DIVINE** excellency of the human rational soul in so amiable, so strong, so satisfactory, so moving a Light?

So **GOD** loved the world, that he gave his **ONLY BEGOTTEN SON**, that whosoever believeth in him, should not perish, but have everlasting life.

For **THE WORD** was made **Flesh** and dwelt among us and we, says the Apostle, beheld **HIS GLORY, THE GLORY** as of **THE ONLY BEGOTTEN OF THE FATHER**, full of grace and truth.

This is the **Finger of GOD**; great, without Controversy, is the mystery of Godliness, far above the reach of our human understanding.

For how **THE DIVINE** λόγος, or **WORD** became flesh, in what manner **HE** assumed our nature we cannot, no mortal can tell; such secret strictly **DIVINE** things belong not to us.

* Plain it appears, in the scriptures of the new Testament, to me, that **THE GOD-
N HEAD**

* Ησυχάζοντος μὲν τοῦ λόγου ἐν τῷ περιάξειν καὶ ἀτιμαζέσθαι, θαυμάσθαι καὶ ἀποθνήσκειν: συγληνόμενος δὲ τῷ ἀνθρώπῳ, ἐν τῷ νικᾶν καὶ ἀπομένειν καὶ χρῆσθαι καὶ ἀνίστασθαι καὶ ἀναλαμβάνεσθαι.

These

HEAD was quiescent in the **MAN JESUS** from the time of his Birth, till the time **HE** entered upon his Ministry, and whilst he was tempted, removed from one place to another by the **TEMPTER**, and whilst he suffered that ignominious and painful Death for us, when **HE** so cried out, **MY GOD, MY GOD, why hast thou forsaken ME.**

-----Yet certain this is, that the **DIVINE NATURE** was united after such an extraordinary manner to the human in **THE PERSON** of **JESUS CHRIST OUR LORD AND SAVIOUR**,-----as to make **THE SACRIFICE OF HIS DEATH**, a full perfect and sufficient atonement, propitiation and satisfaction for the Sins of the whole world.

Let

These greek words signify, or give us to understand, that **THE ΛΟΓΟΣ** or **WORD** was quiescent in our Saviour at the time of his Temptation, during his ignominious Crucifixion and death; yet at the same time, they assure us, that the *λόγος* exerted itself in Him, and assisted his manhood, in overcoming that great Temptation, in patiently suffering that ignominious Crucifixion in his meek and most forgiving behaviour, in his glorious resurrection and ascension.

Let this his over-abundant love satisfy us and let us not presume to rush within the veil, to pry into great mysteries, the deep things of the DEITY, THINGS, which the Highest of the Angels, stand silent and astonished at ; THINGS, which none, not one knoweth, but The Spirit, τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ. I. Cor. 2, 10, 12.

“ If I have told you earthly things and you
“ believe not, (says our supreme DIVINE
“ LAWGIVER, who knew, what is in
“ man) how shall you believe, if I tell you
“ of heavenly things ? (if I tell you, that) no
“ man has ascended up to Heaven, but HE,
“ that came down from Heaven, even
“ THE SON OF MAN, WHO IS IN
“ HEAVEN. John 3, 12, 13.

GOD is great and we know HIM not, touching THE ALMIGHTY, we cannot find HIM out.

Now we see thro’ a glass darkly and must be content to do so, during our disagreeable abode in this gross sensual probation-body ; which we are to keep rightly under and purify by a lively Faith in GOD’s mercy thro’ JESUS CHRIST.

This is the high-way to true Faith here and to the BEATIFIC VISION hereafter.

Blessed, says our supreme DIVINE LAWGIVER, are the pure in Heart; for they shall see GOD, even as He is.

HIS perfectly humane, humble, resigned behaviour, moral system and religious sufferings in order to satisfy the divine Justice, and restore us to our first estate, you may see in his glorious gospel.

HIS DIVINE morality, as we have it briefly in his Sermon on the mount, is most useful to this great end, perfectly adapted to such fallen creatures, as we are; most expressive of HIS SUPREME DIVINITY and authority and can never be sufficiently considered, admired, praised, practised. This is the way, walk ye in it, to the gate of Heaven and the throne of GOD.

But now, I crave leave from my readers to return to the MORAL Philosopher, whom we have left behind, for HE is a good man, true and means well to mankind.

Besides consider, though we could speak with the tongues of men and of angels and actually understood all mysteries, even that of THE TRINITY IN UNITY and
this

this of **THE INCARNATION** of **THE SON** of **GOD** and could explain them and banish Heresy and Sedition,----- those works of ambition, avarice, and imposture out of the Christian Church.

Yet all this eloquence and powerful knowledge in high matters, without pure virtue, without true substantial piety would be no better in the ears and eyes of **GOD**, than sounding brass, than jewels of gold in the snouts of swine.

For without Humility, Holiness and Charity, no man, not even the greatest Philosopher shall ever see **GOD**.

----No man, now-a-days, in my way of thinking, can ever absolutely obliterate, or even without great reluctance obscure his natural sentiments of morality, which are self-evidently interwoven with and of the greatest importance to human nature; but if the Light, which is in us, may, by our own default, become Darkness, how **GREAT** is **THAT DARKNESS!**

But hence it is, that the heart of man seldom, very seldom fails (if ever) to reproach him and most severely then, when he can

least bear it, for his proud prophane, his unjust cruel, his base brutish actions.

For that part of us, which is RATIONAL, made originally in the likeness of GOD, though it may be allured and drawn constantly away by the parental animal part, yet it is still naturally a superior noble Principle and will continue to remonstrate secretly, though softly, against the Brute, its betrayer, in us, as guilty of treacherous usurpation,----even to the very last.

For the human rational soul even in this most vile state of Captivity will notwithstanding, like a ROYAL captive, venerable even in distress, still assert its original NATIVE right to Dominion.

----The light, or law of nature is a true, or sufficient guide to bring a fair-spirited honest heathen, who has none other light, to future felicity,---when he constantly attends to and follows this light, or law; but who does this? none, no not one.

----Besides no law, or light, how sufficient soever in itself, when duly observed, is sufficient to reform them, who daily neglect, or pervert it,

But

But here it may be said,---that, if we do live according to the light of nature, we shall be saved,---though we pay no regard to divine revelation ;

NO, by no means.

To disregard, to despise **DIVINE REVELATION**, any scheme, that God has formed and discovered to promote true Religion and virtue, especially such a glorious scheme, as that of Christianity, is, setting aside the folly of it, a wicked, a very wicked and capital transgression even of the Law of nature : which the very best of us frequently neglect and are punishable for ; which in the best of us is greatly obscured and stands in need of superior light and help from on high.

So that this Law of nature, now impaired, must, ought to submit to the Law of Faith or Revelation, which opens and enlarges our impaired natural reason by a new sett of discoveries, communicated immediately by God, the eternal fountain of light, grace and truth, for our instruction, consolation and salvation.

Such is the gospel-dispensation, which Jesus Christ came to deliver and die for us,

who were all locked up under sin and objects of the Divine displeasure.

Hence we may learn, that the good, the most gracious purpose of **GOD** in the formation of man, must be to promote his true, his rational happiness.

Because He has given him such a superior **SPIRIT**, with such an everlasting **LAW** and **JUDGE** in it, as have a direct and perpetual tendency both to his present and future **TRUE FELICITY**.

In fair truth, the rational soul is naturally such a very **NOBLE PRINCIPLE**, that it is always in our power, even in the Face of **PREDESTINATION**, or **FATE** to make ourselves happy by following **THE ROYAL LAW** in our own minds; so that our final ruin must proceed from ourselves, our own unruly wills, high pride, passionate misconduct and folly.

THIS LAW has been and now is sometimes greatly obscured by the corrupt influence of the animal appetites, by the pride of life and the constant weight of worldly temptations.

Yet **THIS LAW** still exists in our minds and we have a witness still of this in our own breast;

breast; which will still do its Duty and assist us faithfully, and support us perpetually in acting up to the Light or general rule, we have, in doing **THE DIVINE WILL.**

† **THIS WILL** the virtuous and knowing Heathen (as appears from their consulting their oracles, from their praying, and hoping for superior direction and assistance, especially in the day of Adversity) endeavoured diligently to learn, to follow and obey, and expected likewise for these their best endeavours to be directed and considered

† Antonine the Philosopher puts men upon praying above all things for a good mind; but all the encouragement he could give, was *καὶ θεωρεῖ τὴν γνῶσιν.*

Pythagoras in the verses exhorts men to pray to God for assistance in doing *τὸ ἀρετῶν — ἀλλ' ἔρχεο πρὸς ἐργον. Θεοῦ γὰρ ἰσχυρὸς ἐμὸς τελεῖται.*

But St. James says with great assurance, if any of you lack wisdom, let him ask it of **GOD**, that giveth to all men liberally; and a far greater, than St. James, says, ask and it shall be given you, &c. --- if a son shall ask bread of any of you, that is a Father, will he give him a stone? &c. if ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly **FATHER** give the Holy Spirit to them, that ask **HIM**?

ed by GOD both here and in a superior better state.

Some fair instances have been already given and many more might be alledged from their own excellent works; which shew in a very strong and moving light, that they actually entertained and were highly pleased with such religious hopes and prospects and thought them very reasonable.

Moreover their Hearts, when they considered seriously the unkind treatment, they had, in return for their private and public virtues and good offices, met with from unreasonable men; their Hearts, I say, were then full of the hopes of a future happy immortality with the spirits of just, good and brave men, who had suffered like them and were gone, as they believed, before into a superior cœlestial state of Being.

Hear a celebrated Heathen, who read and wrote much; who truly endeavoured to know himself and to improve mankind; who was long engaged in the cause of natural Religion, moral and political virtues; who notwithstanding these good, these very great and good offices, met with much ill-natured treatment

treatment and violent opposition in the service of Truth and his native country.

Hear, I say, how such an Heathen, reflecting upon what he had done and suffered, and then looking forward from the threshold of old age into a future state; hear, how he expresses himself in a Dialogue of his own composing, wherein the elder Cato is introduced, speaking, as follows, to Scipio and Lælius.

“ Do you think, that I would have gone
 “ thro’ such labours of body and mind, so
 “ many days and nights, both at home and
 “ abroad, if I had thought, that the same
 “ period, which is put to this short life,
 “ wou’d extinguish my glory ?

“ Wou’d it not have been more prudent
 “ to have spent my life in retirement and
 “ tranquility, to have been free from strife
 “ and contention ?

“ But my soul, I know not how, has
 “ still rais’d itself and looked forward into
 “ FUTURITY with this hope, viz. that,
 “ whensoever it shou’d escape out of this
 “ bodily life, it wou’d then live INDEED
 “ for ever.

“ If

“ If this was not really so, sure the minds
 “ of the most virtuous and knowing would
 “ not above all others exert themselves, or
 “ be so remarkably affected with the great
 “ hope of a future happy immortality.

“ What else, but this glorious hope, can
 “ it be, which makes the wisest men die
 “ with so much serenity and content, and the
 “ weakest in the greatest perplexity and con-
 “ cern ?

“ Does not this DIFFERENCE shew,
 “ that the minds of the former, being re-
 “ fined and exalted by their own superior
 “ virtuous endeavours, have more extensive
 “ views, and foresee, that they are remov-
 “ ing into a superior and more happy state,
 “ which those of a lower unimproved un-
 “ derstanding have no prospect of ?”

How moving and beautiful are the follow-
 ing paragraphs ! wherein his MIND, waxing
 warm, growing full of future joy and felicity,
 and, as it were, absent from the body, begins
 to reason like herself, and to speak to Scipio
 and Lælius, as if she was really unconfined,
 at liberty, and ascending toward that hea-
 venly country ; where the select spirits of
 brave, just and good men dwell.

“ I,

“ I, for my part, says he, am transported
 “ with the Hope of seeing your Ancestors,
 “ whom I have esteemed and loved, and am
 “ possessed with a vehement desire of meet-
 “ ing not only with those worthy persons,
 “ whom I have known myself, but those
 “ likewise of whom I have heard and read,
 “ and of whom I myself have written, nor
 “ would I be with-held from going so
 “ pleasing a journey.

“ Sure that will be the **WHITEST**
 “ **DAY**, when I shall escape from this rude
 “ violent rabble, this croud of corruption
 “ and obscurity, and be conducted to that
 “ shining assembly of select spirits !”

This doctrine, relating to our remem-
 brance and knowledge in a future state, of
 men and things, as they were in this present
 state of life, was in reality believed and
 taught not only by the best and oldest
 heathen poets and philosophers, but also by
 the most serious and even inspired writers.

We have a fine lively and very full de-
 scription in the book of Wisdom of the great
 shocking surprize, that the wicked will be
 seized with, who lived here in prosperity,
 pride and high delicacy, when they see the
 poor,

poor, needy, and yet honest, whom they had oppressed here and derided, appearing, at the last day, so changed for the better, in their glorious apparel.

“ Then shall the Righteous stand in great
 “ boldness before the face of such, as have
 “ afflicted them, and made none account of
 “ their labors ; when they see it, they shall
 “ be troubled with terrible fear, and shall
 “ be amazed at the strangeness of their sal-
 “ vation, so far beyond all, that they looked
 “ for ; and they repenting and groaning
 “ for anguish of spirit, shall say within them-
 “ selves, THESE were they, whom we
 “ had sometimes in derision and a proverb of
 “ reproach : we fools counted their lives
 “ madness, and their end to be without ho-
 “ nor : How are they numbered among
 “ the children of GOD, and their lot is a-
 “ mong the saints ! Wisd. 1, 2, &c.

This doctrine seems to be countenanced by our SAVIOUR in the remarkable parable of DIVES and LAZARUS, and in that open public declaration also to the people of the Jews, (Luk. 13. 28.) who would not receive HIM.

Then

Then shall ye weep and lament with great horror, amazement and despair, when you shall see all your boasted Patriarchs, Moses and the Prophets all rewarded with eternal life in the kingdom of GOD, for their faith and virtues, and ye yourselves, notwithstanding your being the natural posterity of these Patriarchs, professors of the Law of God, and Heirs of the promises, excluded, shut out, for your infidelity and inhumanity to me and mine Apostles.

Many others also shall come from all parts of the world, strangers to the Law and Covenant, wherein ye boast, and shall be received with Abraham, Isaac and Jacob, whose Faith and Obedience they imitated, into the heavenly Jerusalem; when at the same time, ye, who are the natural Heirs of the promise, shall for your disobedience be rejected and condemned and thrust out.

Moreover in that formal and most solemn account; which HE himself gives us of his judicial proceeding at the general Resurrection, (Mat. 25.) HE seems not only to hint at, but to establish this very Doctrine for wise ends and good reasons.

But

But to return, the chief pleasure, the highest joy, which TULLY seems to propose to his great good soul in the sublime mansions of light and immortality, consisted in meeting with and conversing freely the separate souls of all great and good men; whom he had personally known, loved, read, or written of himself.

These select separate spirits this most celebrated and noble Philosopher supposes to live quietly, pleasantly, in perfect peace, amity and bliss in serene, suitable, sublime regions, somewhere above the stars.

But now ;---what is all this, when compared to the superior divine ideas, which we, thro' the scriptures, form of our future glorious immortality?

For this our supreme complicated Felicity consisteth not only in the bare knowledge and renewed friendship of all such, but in the direct clear intuitive knowledge and friendship of all, vastly refined and improved by the immediate hand of God, both as to their souls and bodies, in the new Jerusalem (1 Cor. 13. 10, 11, 12.) and likewise in the direct clear intuitive knowledge and friendship of all the holy angels from the lowest

lowest to the highest, as well as blessed saints.
(Heb. 12. 22.)

But what is much more, we shall then be favored with the direct clear intuitive knowledge and friendship of JESUS CHRIST our all-glorious MEDIATOR (Joh. 17. 24.) and what is still far greater, we shall then be favored with the direct clear intuitive Knowledge, Friendship and Fruition of the glorious Godhead in its FULNESS. (Heb. 12. 22, 23, 24.)

“ Beloved, now are we the sons of GOD,
“ and it does not yet appear, what we shall
“ be; but we know, that when He shall
“ appear, we shall be like HIM,----for we
“ shall see HIM, as HE IS.” (1 Joh. 3. 2.) Let us then esteem duly the Happiness reveled and proposed to us; and though the future perfection of it be such, as surpasses human understanding, yet thus much in general is clear and satisfactory to us, that by arriving hereafter to a fairer and more direct knowledge of the DIVINE nature, we shall be transformed more and more into that delightful resemblance of it; wherein our supreme perfection and felicity consist.

But yet, the great and fine Philosopher,
O above

above mentioned, after all, was not positively certain, (this must not be concealed) he conceived indeed great hopes; which he was determined, as long as he lived, to embrace and delight his Heart with, whatever the minute Philosophers might think or say; who cou'd break no jokes hereafter upon him for his credulity, if he and they became by Death, as if they had never been.

Here we see the condition of human nature in its very best circumstances, without the light of Revelation.

This great ingenious man saw, in my way of thinking, as much and as far into the impaired powers of human reason, as any of the wiser heathen, let us see therefore, how he thought, what his sentiments were of human nature.

“ If NATURE had formed us in such a manner, as to give us a perspicuous and full intuition of HER and --- ABILITY to follow HER, as the guide of our life, then mankind wou'd have needed none other Teacher.

“ But now, the light, she has given us, is no more than little sparks, which we quickly extinguish by our vicious lives, and
“ perverse

“perverse opinions,---so that the true (original) light, (or law) of nature is nowhere to be found.” (Cic. Tusc. Quest. lib. 3. pref.

Yet, as Tully goes on, “there are in our minds the SEEDS of true virtue, by which NATURE wou’d lead us to happiness, if they were permitted to grow up, but now, no sooner are we born, but we degenerate into a wretched depravity and corruption of manners.”

Can there be, by the way, I am concerned to say it, a more glaring instance of the weakness and insufficiency of human nature, in its present state, than even TULLY himself has given us in his own personal conduct?

In his prosperity; when he thundred, as I may say, in the SENATE-HOUSE against CATALINE and the conspirators, when he so cried out,

O fortunatam natam, ME CONSULE, Roman! Cicero was then too great and wise in his own eyes. In his adversity; when basely abandoned by Pompey; when the world frowned upon him; when even Clodius, the most vile and abominable man living, carried his points in his Banishment:

How was his great good spirit then broken
and sunk by his undeserved misfortunes!
quantum mutatus ab illo!

Did not this most unhappy, quite dejected Patriot, who had magnanimously saved his country, despised its greatest enemies and even daggers pointed at him, stand then in need of that wisdom and spirit, which is from above, which the ninth Beatitude, as I may call it, inspires?

“Blessed are you, when men shall revile
“you and persecute you and shall say all
“manner of evil FALSELY against you
“for my sake,---rejoice and be exceeding
“glad,---for great is your reward in hea-
“ven,”

What a field for contemplation is here opened!

Such superior LIGHT from on high in such an Example, such an invigorating prospect into FUTURITY would have given CICERO, no doubt, the same Patience and Fortitude, that it inspired the first Christians with; who rejoiced in adversity, and counted it an honor to suffer in a good cause;---who looked like angels in the eyes of their enemies, even in the pains of Death.

Thus

Thus the Blood of the Martyrs became the seed of the Christian church, which brought forth, some 30, some 60, and some an hundred fold. So mightily grew the word of GOD, and prevailed by their manner of dying.---But hence we may learn that the wisest and best Philosophers were not sufficient of themselves;---that the Bulk of mankind is deeply degenerated, and yet the cause was hidden even from the most penetrating among the heathen.

So that our recovery depended wholly upon the Will, the good pleasure, of GOD.

---But now; sure we may insist, in the words of an able writer; "that the religion
"and morality, which NATURE teaches, is
"such as nature, in its present condition, cannot perform; REASON teaches what is
"right; but, alas! it wants no proof to shew,
"that the best of us fall short of this perfection.
"Whence comes this inconsistency, this contradiction in our nature? why had we not
"less discernment to see what is right, or more
"power to follow the Dictates of Reason."

Bp. Sherlock's Appendix.

How agreeable is this Prelate's account of our present condition, by nature, to that of St. Paul.

" I

" I know that in me (my parental-body)
 " dwelleth no good thing; for to will is
 " present with me ;---I delight in the law of
 " GOD, as to the inward man ;---but to
 " perform that, which is good, I find not ;
 " for the good, that I wou'd, I do not ;---
 " O wretched man, that I am, who shall
 " deliver me from the body of this death,
 " this parental-mortal-body. Rom. 7. 18.
 " &c."

" ---I thank GOD, thro' JESUS
 " CHRIST OUR LORD:---For HE, even
 " HE has and will deliver me. Rom. 7. 25.
 " see Rom. chap. 8. 2. &c."

Hence we may argue, that, after the
 FALL, (when our original Righteousness
 was gone) man became imperfect in *suo ge-
 nere*, the object of GOD's mercy ; yet still,
 I humbly insist, for the clearer and stronger
 manifestation of the DIVINE power, jus-
 tice, wisdom, and goodness ; which all
 appeared in the future course of his provi-
 dence, gradually, more and more,----in the
 very punishments of the first of human
 race, in the external promises to them,
 * in

* in the Death of righteous Abel and in the punishment of Cain, † in the translation of Enoch, in the DIVINE oracles, predictions, ‡ in the universal Deluge, in the

* Must not the death of righteous Abel, whose pious offering was so graciously accepted, so remarkably distinguished, be the most convincing shocking argument to the first of human race, not only of their own past presumptuous pride and folly, but of a just judgment also to come, when God would justify HIMSELF, clear up his divine moral government, and do for righteous Abel according to his eminent piety and virtue? Gen. 4. 4. Heb. 11. 4.

† Was not the Translation of Enoch, who, when the world was very corrupt and filled with violence, believed notwithstanding in, and walked with GOD, a glorious demonstration to all good men of a future immortal happy life with God in Heaven? Gen. 5. 24. Heb. 11. 5. did not this very extraordinary exaltation shew mankind in the fairest light, what the promised-seed, the seed of the woman in the fulness of time was to do?

‡ This awakening Phænomenon in favor of Noah and his Family; this most extraordinary destruction of all the corrupt and violent cou'd not but make the most lasting impression upon Noah and his sons; who were saved to re-people the world, and who cou'd not but learn the Nature and Attributes of GOD, to whom
VEN.

the raising a new race of men from righteous Noah; in the call of faithful Abraham, when the world became corrupted again; in the several contractions of human life; in the repeated promises of the Messiah or seed of the woman, to this great patriarch and his posterity.---These and such as these were sufficient lights and helps to the persons and ages, they were given to, till the Law was given by Moses.

If the Roman Orator had received this Law, as Moses did, how would he have commented,----I am **THE GOD** of Abraham, **THE GOD** of Isaac, and **THE GOD** of Jacob? would he have done it better, than our **SUPREME DIVINE LAWGIVER** has done, in saying, **GOD** is not **THE GOD** of the dead, but of **THE LIVING**? for all, even these Patriarchs, are now **ALIVE** unto God, their souls

VENGEANCE belongeth, from this great universal calamity and havock, which the disobedience, the corruption and violence of the people before the Flood had made; who by their extreme long depravities had turned their original righteous constitution upside down.

souls are in his hands, under his gracious protection in pure, though imperfect, Bliss.

-----But if the Light of Revelation was wanting to such as Cicero, as Cyrus, as Socrates; notwithstanding the Dæmon which is said to have attended Him.

Sure such superior Light and instruction must be absolutely necessary for the generality of mankind in order to keep up true Religion and virtue in the world.

We find both Socrates and Plato despairing of the recovery of mankind out of a state of error and corruption without some extraordinary assistance from God.

For Socrates tells the Athenians, that, when he was gone, they wou'd fall into an irrecoverable state, except God took care of them in sending another superior instructor; and Plato, seeing the wrong methods of Education among them, says, that whatever is kept right and as it ought to be, must be effected by a divine interposition.

The Roman Philosopher, even he cou'd not tell positively, what wou'd become of him after this life, he was notwithstanding resolved indeed to keep up his spirits as well as he cou'd, by hoping the best; for though
he

he was going to a place unknown, undiscovered and in some doubt, whether **DEATH** might not make a full, an entire end of him; yet He appears witty, and as it seems, resigned to the will of *Nature*, or *Fate*, and smiles at the poor-spirited free-thinkers in his Days; but yet his good genius, his gay spirit was quite broken and gone in his Banishment, when he stood in most need of it.

But what wou'd such an one have said, if he had been an eye-witness to the Resurrection of **LAZARUS**? if he had heard **THE LORD FROM HEAVEN** say in his vivific manner upon this occasion; **I AM THE RESURRECTION** and **THE LIFE**, he that believeth in me, though he were dead, yet shall he live and whosoever liveth and believeth in me shall never die?

-----But further, let a man's knowledge and intellectual abilities be what they will, or can be, let his private and public virtues rise to as high a degree of maturity and perfection, as is attainable by him in this bodily life; yet after all, it must be owned, there will be even in him such a root of bitterness, such a Brier in his fallen nature; so many
secret

faults, (setting aside human frailties and imperfections) arising from ignorance, passion, or prejudice; in fair truth there will be so many omissions and defects in his very best performances;-----that without the BENEFIT of such a Propitiation, as Christianity has discovered to us, even such an one would be an unprofitable servant; and it would be impossible for him to stand in the day of trial, before the supreme Judge of all the Earth; who is (the living and true God) greater than our hearts and knoweth all things.

But yet, with the advantage of this DIVINE atonement and THE LIGHT of his Gospel we may with our very imperfect services, when sincere, draw nigh to GOD and look up with sure and certain hope for his assistance here and his favor hereafter in heaven; where are many Mansions for the sake of those; who are stedfast and immoveable, always abounding, *αἰὲν περισσεύοντες* in the work of the Lord. For to him, that has, shall be given and HE shall have abundance and shine AS THE SUN, in the Kingdom of THE FATHER.

-----But yet still; such superior private and publick virtuous endeavours, such patriot-like,

like, pious self-denials and seemingly very reasonable hopes and religious expectations, as the wiser heathen used and had, (which the human rational soul is certainly capable of and which there is nothing in this low unrighteous transient life to answer, or satisfy;) must rather, in my way of thinking, be injurious, than beneficial to the persons, endowed with them,-----when they serve only to tantalize, to betray them into false hopes and make them pursue measures, that must finally terminate in their everlasting Disappointment.

-----The Author of human nature is so very Good, that HE cannot act after this manner by such, as do their best in their state of Darkness and imbecillity; by such as labour truly against their natural faults and infirmities and repent sincerely of them, forsaking them and imploring the divine mercy.

-----GOD's nature and property in such a case was and is always to have mercy and to forgive? HE cannot do any thing, that is contrary either to his own nature, or the nature of man; HE knows whereof we are made and how we are circumstanced.

We

We may see somewhat of the Nature of GOD, as I may say, in the Light of the SUN; which always shines equally, when no Clouds intercept, upon all, the least, as well as the greatest of mankind.

So the FATHER of Light, in whom is no darkness at all, is no respecter of persons, or nations; for in every nation, he who feareth Him, and does his best, is accepted with Him. Glory, Honour and Peace to every man who worketh good, be he Christian, Jew, Mahometan, or Pagan. Rom. 2, 10, 12. vid. Loc.

-----They are those disagreeable dark clouds, our wilful iniquities; ---these are the things, which separate between us and our good GOD; remove the Cause and the Effect will be gone.

For GOD desires not the death of the wicked, He is always ready to be reconciled to THE TRUE convert here, there, every where.

For the Divine Light and favor returns of course to such an one, even as naturally, as the Light of the Sun does to an object; when that, which before intercepted, is taken away.

In

In fair truth;-----such as live up to the Light or Law, they have, after the best manner they can, whether Gentile, Jew, or Christian, such I say, may believe upon rational principles, (when they do their best to inform their minds aright) that GOD will deal with them at the last day according to the dispensation they live under, or the truth of their case. (See Rom. 2, 12, 16.) And rely on his infinite mercy and goodness; that he will provide such an adequate atonement for their faults, as will be satisfactory to his own divine Justice.

In short; this atonement, we are assured infallibly, was actually provided accordingly in the beginning and will, without any peradventure;-----as it is strictly infinite, be universally applied especially to all such.

“For when the Gentiles, who have not the (written) Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves; which shew the work of the Law, written in their hearts, their conscience also bearing witness.” Rom. 2, 14, 15.

We

We have the strongest assurance imaginable, given to us by the most solemn and often re-iterated promises even of God himself, not only that some, but that all sins whatsoever, even the most heinous impieties, we can now commit, shall, upon condition of their being truly repented of and timely forsaken, be in and thro' JESUS CHRIST freely forgiven to those, who are guilty of them.

Might not the wiser heathen then humbly hope and persuade themselves, that the most gracious and merciful God (whose nature and property they could not but see in his works, especially in the superior formation of themselves) would be propitious and merciful to them and forgive them, upon their true repentance, such faults and infirmities, as their imperfect frail nature could hardly avoid being guilty of;-----especially when they did their best in repenting and trusted to his infinite mercy and goodness to provide a proper propitiation.

So much for the salvability of the honest Heathen.

In the beginning, before man was made, God peradventure might, without any diminution

nition of HIS DIVINE wisdom and goodness, have never proceeded to make him; but after he had made him and permitted him to be circumstanced in such a manner.

Then these amiable attributes seem to require, that he should not only consider and allow for his natural infirmities, but also make some suitable provision for those noble natural capacities, expectations and desires, he was pleased to create him with.

This important argument may be illustrated by a very familiar comparison.

-----It is observable in civil life, when a superior person of any character for sobriety of understanding and good nature, has begun a good work, especially in favour of one, who sincerely does his best to please him and has hereupon some pretensions to expect,-----upon occasion, his future further help and assistance; that such a Benefactor is unwilling to desist and thinks himself obliged to answer such a dependent's reasonable expectations in the best manner, he can.

But now; to allow, that a righteous good man of plain sober sense will never fail to provide, in such a manner, for his sincere and faithful followers, as is most agreeable

to his reason and abilities and yet to say, that GOD does not, or will not proceed accordingly, with his sincere and faithful servants, implies A BLASPHEMY, that creates Horror.

-----This would be to charge the very best, the most perfect being with one of the greatest imperfections and even to make HIM; so far as we can, not so much as an uniform, or even a mixed rational Being.

If natural parents, tho' very imperfect, do notwithstanding all, they can, for their own children, though somewhat froward; what may not we, when we sincerely do our best, expect from THE PARENT of all possible perfection?

Plain it is; that good and evil are promiscuously dispensed here,----that good and bad men are not respectively treated, even by GOD, as they deserve, in this life; where rewards and punishments are sometimes transposed; where there are many marks of an unequal retribution. Shall not THE JUDGE of all the Earth do right? GOD forbid.

One Instance (whereas there are many, in the world we live) of this sort (of virtue in

P

affliction

affliction and vice in prosperity) is equivalent to the plainest demonstration of a Judgment to come, because GOD cannot possibly be unjust, unequal in any one instance.

To see, to consider these things, to judge, to distinguish and choose notwithstanding as good men do; who frequently have moved in all ages and places, and do move freely without fear in the face of MONSTERS in human shape and even THE KING of TERRORS and that not only upon moral temporal motives, as the love of Country, Reputation, Family, but likewise in the cause of true Religion and Virtue, to please their own mind and conscience and THE SUPREME BEING and with a view to a future recompence from THAT BEING in another life to come.

These are such superior actions, prospects and resolutions, as demonstrate, in the strongest manner imaginable, the great intrepidity, the noble DIVINE Dignity and love of immortality in the human rational Soul.

Moreover so great and invincible has the weight and influence of these vivific principles, or this lively faith been with wise and good men in all periods and parts of the world,

world, that they have been seemingly inspired in the day of trial with such patience, resolution and fortitude, as made them appear superior even to themselves, somewhat more, than men; as made them despise any threatenings, or sufferings, that Tyrants could utter, or inflict.

All this actually appears in authentic History from the public spirit, ardent zeal and brave behaviour of many even among the wiser Heathen; but especially from the Noble army of Martyrs in the Christian Cause.

† For these suffered actually the Loss of all patiently and were tortured, as far as wit and malice could invent for hundreds of years together and yet these even in the pains of Death looked, like angels, and would not accept

† This must be owing to supernatural assistance of some kind or other; it seems to me to be a standing miracle for the three first centuries.

We are assured at least, that the first Martyr for Christianity was supported and encouraged in his last moments, by a Vision of that DIVINE PERSON for whom he suffered, and into whose glorious presence he was then going. (Acts 7, 55, 56.)

accept deliverance, that they might obtain a better, a more glorious reward hereafter.

That sacred Interpreter in our heads ; which teacheth us the great difference between love and hatred, true and false, right and wrong ; which maketh us capable of seeing and deliberating upon the nature, the necessary distinction and high consequence of every action, that we do ; that pointeth out such a great and glorious Recompence beyond the grave.

That sacred Interpreter, I say, must be a most valuable gift from THE PARENT of Nature, who must delight in VIRTUE and the real improvement of mankind, who must have made man after such a manner, viz. intelligent, free, active, superior to all other visible creatures, in some measure, like himself on purpose, that he might see his own superiority, put forth himself, and endeavour to make his human somewhat expressive of the divine nature by diligently observing and cultivating THE ROYAL LAW in his own mind.

Sure then THE MAKER of mankind cannot but require an account from such creatures, so constituted, so capable of improvement,

provement, so intrusted and honored, as we are, with Dominion and high privileges.

Is not the subject accountable to his sovereign? the child to his parent? the servant to his master? Will not they, who sustain these superior characters, insist occasionally in their several stations upon their prerogative and proper behaviour?

Will they not likewise deal with those under their protection and care according to their personal loyalty, good services, obedience and fidelity? is not this the common sense and practice of mankind in this life?

May we not reasonably presume then, that the GREAT SOVEREIGN of the universe, THE KING OF KINGS, THE MAKER of mankind, who is therefore the supreme GOVERNOR, THE FATHER, THE MASTER of us all, will call us all, without respect of persons, to account and deal with every one of us according to the uses or abuses, which we, in our respective stations, make of the several powers, capacities and fortunes, which HE has intrusted us with?

In short, this is THE VOICE of reason and the Testimony of our own Consciences,

as well as the voice of GOD in his word and all his works here on earth ; which we are to rule over and use with gratitude, with moderation and mercy ; SO, that they may answer the good purpose of the great CREATOR, and our glorious BENEFactor.

How often do men in their calm, cool, serious hours, or on their death-bed, when we may rely on their veracity ; how often, I say, do they at such times mightily approve, or condemn themselves for a solemn oath, that was taken deceitfully to their PRINCE, or their neighbour, or for a great good, or public-spirited action, that was done, 20, 30, or 40 years before ?

What would not the true penitent now give, that his secret crime, crying in his Conscience against him, was not predicable of him ? Alas ! the relation between the Doer and the thing done is a fixed relation, it can never be undone.

But the glorious Benefaction, when the the Benefactor looks inward, appears at that Critical Hour, as it were, written in letters of Gold on the Table of his heart, and then affects the happy author, like the finest music, causing him to forget his pains, and to depart

depart in that peace ; which passes all understanding. "

We may as soon put out the Light of the SUN, as prove these presages and anticipations of the human rational soul to be false, for they are very sensibly interwoven with the internal consciousness of our very Being.

What is it, that makes a great wicked man, when DEATH is near, even at the door, wish most heartily and heavily, that he had never been born ? is it not the remembrance of his past life ? of which he is now sensible, with a-witness, he must give an account (Conscience will have it so) to a most JUST JUDGE, who can neither be resisted nor avoided ; who is truly a God of Judgment, " piercing even to the dividing " asunder of soul and spirit, and is a Discerner of the thoughts and intents of the " Heart: This will bear repeating."

On the other hand ; what is it that makes a poor honest man, who has met with unkind treatment from the world, and suffered much for speaking the Truth.

What is it, that makes this man, when the time of his departure draws near, compose his mind, his very countenance, and

conceive great hopes of good things to come ?

Is it not the Reflexion, the Consciousness of a life well-spent, and an humble and well-grounded assurance, that THE DIVINE AUTHOR of his natural noble capacities, his heavenly hopes and desires, cannot finally forget one, who, to his great disadvantage in this world, has believed rightly in HIM, and endeavoured truly in the use of his understanding, will and affections to deserve well at his hands ?

Upon the whole ; is it not highly reasonable to believe, that a God of truth, infinite justice and mercy ; who has, in his great wisdom and goodness, endued us with such noble natural faculties, will expect the best, the fairest returns, we can make ; viz. that we will with his assistance, which we are daily to pray for, do our best to inform our minds rightly upon all occasions, and then consult and be fairly guided by our Consciences ?

For there is self-evidently such a conscious principle in our nature ; which has a natural right to govern, when our minds are furnished with a sufficient light, or sett
of

of leading Truths, according to this inward light, these internal truths; which are its law, or general rule in our minds.

But now if this Divine monitor, when we presume to break in upon any of these leading truths, to get riches, pleasure, or honor here, grows uneasy, admonishes, and even threatens us in secret, in our dreams, and mostly on our death-bed with a judgment to come.

Agan, if this same internal principle, when we act uniformly according to these great truths or law in our minds, and suffer for it, take it patiently and persevere, INSPIRES us, as it were, with noble sentiments of ourselves, and sustains and strengthens us, and points out a future glorious recompence in a superior future state.

If these things, I say, be really so, is it not natural and reasonable to believe, that the great and good AUTHOR of this very important governing power in our nature will appear on some great Day hereafter with a glorious retinue, and sit as the moral Governor of the world in judgment, and deal with every man according to the Testimony of his Conscience?---Sure such a considerable

ble principle could not be implanted in our superior rational nature in vain by such a Being, much less on purpose to mislead and deceive the best of men, this be far from HIM.

Reasonable, without any peradventure, very reasonable and most true are these secret sharp pre-monitions and supporting heavenly Intimations of the human rational soul.

These, as they are attended with the greatest pleasure, or pain, that the mind of man is now capable of, may be considered, as the present sanctions of the law of nature.

For those, who have been, or now are without any reveled or written law, have yet a law, a natural moral law, as it were, written in their very hearts, to which their conscience bear witness, and moreover their accusing, or excusing thoughts are natural pre-monitions of farther more considerable rewards and punishments to be distributed at the last great day, by the supreme JUDGE and FATHER of Conscience.

Whosoever therefore getteth carefully, in the course of his education, into his own mind, a right good general rule of faith and manners, and then heareth the Dictates of
this

this divine principle and doth them, I will liken him to a wise man, a master-builder; who digged deep and built his house upon a rock.

But whosoever is careless, or cunning and follows the Law in his gross animal body, neglecting the right information and improvement of his rational soul and heareth the severe dictates of this divine principle against this preposterous treatment of himself; and yet doth them not; I will liken him to a foolish man, who, without any consideration, built his house upon the sand.

For verily there is a reward for the Righteous; doubtless there is a LIVING GOD, far more terrible, than an Army with Banners; who judgeth the earth.

Who can reflect on THE VOICE of the LIVING GOD, as it came, when the Law was delivered, out of the midst of the fire on Mount Sinai, without receiving an impression of this sort?

When an Army 600,000 strong trembled, became, at once, as so many reeds shaken with the wind, fled, crying out unto Moses, "let not GOD speak with us, lest we die."

"If we

“ If we hear **THE VOICE** of the **LORD**
 “ our **GOD** any more, then we shall die ;
 “ go thou near and hear all, that the **LORD**
 “ our **GOD** shall say and speak thou unto
 “ us all, that the **LORD** our **GOD**
 “ shall speak unto thee, and we will hear it
 “ and do it.

“ Who is there of all flesh, that has heard
 “ **THE VOICE** of the **LIVING GOD**,
 “ speaking out of the midst of the fire, as
 “ we have, and lived?”

For this **THUNDERING VOICE** then
 made the earth tremble and quake, after such
 a manner, and so very terrible was the sound
 and the sight, that even **MOSES** himself,
 the most judicious and composed general,
 though a great Favorite with the **GLORI-**
OUS GOD, who maketh the Thunder,
 said, “ I exceedingly fear and quake.”
 Heb. 12. 19, 21.

“ I will shew you,” says the greatest
 Friend and Benefactor, that ever appeared
 upon Earth, to mankind, “ whom you shall
 “ fear.

“ Fear not them, who kill the body and
 “ after that have no more, that they can do ;
 “ but fear **HIM**, who has power, after **HE**
 “ has

“ has killed, to torment both Body and Soul
 “ in Hell; where their worm dieth not and
 “ the fire is not quenched, yea I say unto
 “ you, fear HIM.”

Who can conceive the Hideousness of
 those Horrors, that will invade them on the
 left hand; when the most JUST JUDGE
 of all the earth in the fullness of his vindic-
 tive power and jealous of his Honor, shall,
 sitting upon the throne of his glory, utter
 forth HIS VOICE ten thousand times more
 terrible, even than that, which came out
 of the Fire at Mount Sinai, saying,

Go ye cursed into everlasting Fire, pre-
 pared for the Devils and his Angels.

For I was an hungred and ye gave me no
 meat; I was thirsty, and ye gave me no
 drink; I was a stranger, and ye took me not
 in; naked and ye clothed me not; sick and
 in prison and ye visited me not.

Then shall this supreme most just Judge
 by the exceeding greatness of his power
 cause to appear at once publickly in the face
 of Angels and men all those, whom they
 saw, or might have seen, perishing without
 compassion, many whom they corrupted,
 more, whom they made infidels of, &c.
 and

and say most terribly, ---inasmuch as ye did it not to one of the least of these, ye did it not to me.

† Go ye cursed into everlasting fire, prepared for the Devil and his Angels.

Then

† When doctrines revealed are disagreeable to a man's private life, he then and therefore becomes unwilling to believe them; such an one cares for none of these supernatural things, as they make, whenever he reflects, against him. But further;

When such disagreeable doctrines have sanctions, rewards and punishments, not only temporal, but even such, as are of infinite weight and duration, annexed to them; such an one then and therefore becomes still more and more unwilling, and is still more and more averse to believe them.

Such Doctrines are not, in his vitiated eye, consistent with right reason, or even common Justice, only because they contain, or threaten punishments, in his partial way of thinking, very disproportionate.

What proportion, says such an one, can momentary sins bear to such exquisite endless torments? Sure such a Doctrine cannot be true.

But now, this seeming great Difficulty, or Gulf, is got over at once, by considering man, as an intelligent and free agent, and these punishments denounced, as sanctions, not in themselves merely arbitrary, (as it is in punishments annexed to human laws) but likewise as so many fair warnings, most gracious and well-meant declarations

Then shall HE take unto Him his Jealousy for compleat armour and make the creature

clarations to man (who is, sure, master of his own actions) of the inevitable result, the natural and necessary tendency of vice in itself to make men always miserable; who may, if they will, save themselves.

An habitual hardened sinner cannot but be for ever miserable in a future state; vice, necessity will have it so: for so such an one must be for ever incapable even of Divine mercy.

For he, who is habitually prophane, unjust and base, and will not consider the natural, the necessary, the unavoidable, tremendous consequence of such a vicious course, must be prophane, unjust and base to all eternity.

Because there never can be any alteration of his state, or condition without such an extraordinary change of the whole man, (spirit, soul and body) as wou'd put the natural and settled order of the very creation out of course.

As virtue was, in the system of the Stoic, its own Reward, so vice becomes in reality its own punishment and tormentor: even so it is.----Let GOD be good, true, just, and every man a liar.

But sure the people of the Jews were in our Saviour's time a living demonstration of the Truth of this Doctrine.

“Εάν τις θέλῃ, Joh. 7. 17. If any man is WILLING, fitly disposed to do his WILL, he shall know of the Doctrine.

But

ture his weapon for the revenge of his enemies.

Then

But when men are willfully biassed and blinded by their own vicious courses, prejudicate way of thinking, and habitual violations of natural religion; they have then and therefore eyes and ears harden'd, like statues, which neither see, nor hear.

Then and therefore the plainest evidence even of sensation for the truth of any doctrine may be evaded.

Thus the Jews evaded the most surprizing and sensible evidence of the best miracles; nay though they allowed them to be in reality miracles, yet they imputed them most absurdly to art magic, to the power and co-operation of Belzebub.

So these Jews evaded likewise all the arguments of our LORD for his own DIVINE mission and authority, drawn most clearly from Prophecies and Types.

—Now they were really blind and deaf to the force of them from vicious inveterate prepossessions and partial worldly-minded prejudices, they would not have such an obscure man, as JESUS OF NAZARETH, to be their KING-MESSIAH.

Had HE come in the way of Alexander the Great, or Julius Cæsar, they would have received Him. — For the chief Jews had received (not THE SPIRIT, which is of God, but) the spirit of the world; they were natural men, and had received besides impressions, in the course of their education, which rendered their Hearts impenetrable, even by the finger of God.

In

Then shall the right-aiming thunderbolts go abroad and from the clouds, as from a well drawn-bow shall they fly to the mark, and great Hailstones full of wrath shall be cast,

In short ; the fixed perverseness of their will would not suffer their understanding to consider the divine nature of his miracles ; to give any, even the least external assent to the Truth of his Divine Doctrine. Seeing, says HE, who knew them, they see not, hearing, they hear not ; none are so blind, or so deaf, as those, who will not see, who will not hear.

But now this perverse stupidity, or determined blindness (which the evangelic prophet foresaw) was not owing to any natural defect in their Intellectuals, nor to any want of sensible, or moral evidence, but to their partial vicious habits of thinking only in one way ; these habits were grown rigid and confirmed in their very Hearts, which were overcast with such dark clouds, such thick pre-occupations, as were not penetrable by any ray of truth, right reason, nor even by the Demonstration of the spirit and of power.

So it is, thus it comes to pass, when men, having them, believe not MOSES nor JESUS CHRIST. Such men have neglected and do neglect the right use of their rational faculties ; they have no good root in themselves.

Their understanding has not been rightly exercised, in spiritual matters ; their true moral judgment, or taste,

cast, as out of a stone-bow to an hair-breadth
 ---and the waves of the sea shall rage hor-
 ribly against them, yea a rushing mighty
 whirlwind shall rise up against them, and
 hurl them away into outward, visible, pal-
 pable darkness ; where there is weeping and
 gnashing of Teeth ; where such shall seek
 for death and shall not find it ; where such
 shall desire most vehemently to die and death
 shall fly from them.

But peradventure some of my readers may
 be of that unhappy sort (which are too ma-
 ny among us) who hear not MOSES, nor
 JESUS CHRIST ; who care for none, who
 believe nothing of these things.

Now to such we can say nothing, till
 they awake out of sleep to right reason ; till
 they lay aside their prejudices and open their
 eyes ; because we have been told positively
 by one ; who had to do with and knew this
 very

is vitiated ; their will ill-biassed, their passions corrupted
 and always predominant.

In such a preposterous, inverted, deplorable state ;
 such men would not be perswaded, though one rose from
 the dead, with the Terrors of the Lord actually upon
 him ; though one came down from heaven visibly in-
 vested with the Glory of God.

very sort of men ; that such will not be persuaded, though one rose from the dead with the terrors of the Lord actually upon him ; though one came down from Heaven, (as He did himself) visibly invested with the glory of God.

But to proceed a little further ; for my Heart is enlarged ; because of **T H E S E** **TERRORS** of the **LORD**.

----If the ten commandments given by **MOSES** at Mount Sinai, upon which all the good laws, (that ever were, or shall be made in the world) must be grounded ;---if the Christian Religion, given by **J E S U S** **CHRIST**, and grounded upon these very commandments, which they explain, enlarge upon and make perfect, be **C H E A T S** ; pardon the supposition, they are in their own internal nature, such Cheats, and so begun, so carried on and established externally in the world, that every man upon the face of the earth, who has, is obliged strictly by the naked light of reason, nature, truth, to believe and obey them.

F I N I S.

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 swaded, though one rose from the dead with
 the terrors of the Lord actually upon him ;
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ERRATA:

Page 144, after *Flesh*, delete Line 8. for
 to, read *for*. p. 172. l. 5. for *Faith*, &
Fate.

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